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ABSTRACT

Multicultural education is an idea, a concept, and a reform movement that should be present at all levels of schooling. This project outlines two multicultural units taught in a high school French IV and V class. Focusing on the multicultural concepts of racism and immigration-migration, students were introduced to global historical and contemporary events through the perspectives of different ethnic groups. Looking at these events from the eyes of a culture other than their own helped students to broaden their understanding and appreciation of ethnic diversity, not only in the United States but in several other countries as well. This paper is divided into seven sections. Section one introduces and describes the project. Section two describes the setting. Section three describes the culture, multicultural education and how it is used in a world language classroom. Section four outlines cycles of action and reflection, and provides examples of weekly lesson plans and a practicum evaluation. Section five presents the findings of the first and final survey, as well as field notes and student work. Section six interprets the data. Section seven sets forth conclusions. Eleven appendices containing questionnaires, worksheets, checklists, and further resources and 28 references are included. (KFT)

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Teaching Multicultural Concepts in a World Language Classroom

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Abstract

Multicultural education is an idea, a concept, and a reform movement which should be present at all levels of schooling. This project outlines two multicultural units taught in a high school French IV/V class. Focusing on the multicultural concepts of racism and immigration-migration, students were introduced to global historical and contemporary events through the perspectives of different ethnic groups. Looking at these events from the eyes of a culture other than their own helped students broaden their understanding and appreciation of ethnic diversity, not only in the United States, but also in several other countries of the world.

Section 1: Introduction

I have had an interest in multicultural issues since I was a junior in high school. Two things happened that year to spark my interest: I read *I Know Why the Caged Bird Sings* by Maya Angelou, and I wrote an extensive paper on desegregation in the South. I do not remember what it was about these two things that sparked my interest, but they raised questions and I wanted to know the answers. Why was this the first time I was reading works by an African American author? Why had I not learned more about the civil rights movement in the South? I felt as if a part of my identity as an American was missing. Since that time, studying people and their cultures has greatly interested me. I went on to take enrichment classes on China, the Holocaust, and five years of French language and culture.

I also recall two incidences in college which affected my view of multicultural education. In the spring of my senior year, I was enrolled in U. S. History: 1920 – Present, a required class for my history endorsement. I remember studying World War II and the professor talking about internment camps. I had no idea what he was talking about. By the end of the unit, I had learned that the United States of America had put Japanese American citizens in internment camps. I was completely stunned. I asked myself why was I not taught this in high school? Why was this part of my history as an American left out of my education until I was 22 years old? The other incident occurred in the fall of my senior year. Only one education course was required concerning cultural diversity. The course offered that quarter was called Teaching in a Pluralistic Society. At the time, this class seemed to be a waste of my time primarily because my expectations of a cultural diversity class were different than what I was being taught. I wanted to learn about non-European cultures in the United States and current issues in education concerning cultural diversity. The class focused on social class and ethnic groups using, in my

opinion, outdated materials. Looking back, I realize now that I learned about various American ethnic groups about which I was very naive. For example, I studied the living conditions on Indian Reservations and in the Appalachian Mountains and how these conditions affect children's learning and education. These are issues I continued to study in my graduate work as well. I feel my undergraduate experiences coupled with my graduate work have helped me become aware of cultural and social issues and historical events that are often left out of classrooms. It has also made me aware of the need for educators to find these missing links and include them in the education of all American children.

My senior year in college, I joined a few professional organizations and started to attend local conferences where I actively sought out workshops on diversity and multiculturalism. When I first started graduate school, I thought that as a language teacher, multicultural education would be the perfect focus for me because I believed that learning a language and its culture was a form of multicultural education. It was not until I started taking my graduate core classes that I understood the true nature of multicultural education. My initial interest was to teach francophone (French speaking) culture in the language classroom. I thought teaching about various cultural characteristics and attempting to be inclusive of all students was being multicultural. Using the multicultural education perspective, I have learned that in order to be effective, a teacher must go beyond just teaching culture. Inclusion is a part of the big picture, but I have learned that multicultural education is a reform movement encompassing the whole school and curriculum. In order to accomplish the inclusion of all students, a teacher must transform his or her curriculum to include the perspectives of multiple groups. Beforehand, I never realized the fact that everything I had been taught was from a mainstream centric or white point of view, so of course as a teacher, I followed the only model I knew.

My understanding of diversity has changed over the course of the past three years since I entered graduate school. I first viewed diversity as cultural content, but now I see diversity encompassing ability, gender, social class, as well as race and ethnicity. I have learned to recognize a broader range of diversity and see people's differences as positive attributes, not problems or struggles. This new understanding has enabled me to ask more specific questions. It has also helped me to broaden my perspectives and keep an open mind. Through the core courses in multicultural education, I learned about the different stages of multicultural curriculum reform. I set a goal to become a transformative teacher and introduce multicultural concepts into the language classroom. My hope for my students is to accomplish as Banks (1993) states,

> When people view their culture from the point of view of another culture, they are able to understand their own culture more fully, to see how it is unique and distinct from other cultures, and to understand how it relates to and interacts with other cultures. (p. 195)

The ability to frame problems from a variety of perspectives is a skill I have been working on during my graduate career and used during this project. I also developed my observation and reflection skills.

Project Description

I began my exploration of possible practica projects by analyzing my current curriculum and language ability of my students. I decided to introduce two multicultural concepts into the world language curriculum. The two concepts I selected were racism and immigration-migration. Prejudice and discrimination play a large role in racism and consequences of immigration. Rather than separating them into another unit I used prejudice and discrimination as secondary concepts during the two larger units. In a series of lessons built around these

concepts, francophone culture was used to draw connections and parallels to the student's own culture. Banks (1997) points out that in order to broaden cultural perspectives, all students, no matter their background, should experience content related to diverse ethnic groups. In order to accomplish this, I used historical and contemporary events to introduce the selected key concepts into my classroom as a method toward developing a multicultural curriculum in French, my area of expertise. Prior to this project, students read small segments on the history of France seen primarily through the eyes of Europeans. They learned which countries around the world use the French language, and the fact that mainland France has many people of color primarily due to colonization and immigration.

My goal was to help students understand and recognize different perspectives and increase their awareness of the world around them through reflective self-analysis and knowledge construction. I also assisted students to understand, investigate, and determine how cultural assumptions, frames of references, perspectives and biases influence the ways in which their knowledge has been constructed. These changes were incorporated into a transformative curriculum unit in which I used global historical events and the point of view of French ethnic groups explicated through literature, music, and guest speakers. The unit provided a basis for students to identify similarities and differences between French ethnic groups and certain American ethnic groups. For this project ethnic groups as defined by Banks (1997) are groups having a historical origin and a shared tradition. Looking at social issues from the eyes of a cultural group other than their own can help students broaden their understanding and appreciation of ethnic diversity, not only in the United States, but also in other countries.

As an educator, I want my students to have the tools they need to become citizens of the world. Being proficient in a second language is one those tools. Additionally I want my students

to appreciate and understand people from other racial, ethnic, social class, and cultural groups as fellow human beings. That kind of understanding requires students to transform their thinking about their own culture and understand how it relates to other cultures. In doing so, they are challenged to realize the limitations of thinking that their way is the best or only way and understand that there are multiple ways of knowing and being.

Section 2: Setting

In this section I discuss the background of the school where this project was implemented, the classroom setting where it was implemented and also why my project is beneficial to other students at Saint High School.[1]

Background

Saint High School is a Catholic independent high school in Greenhill, a predominantly European American upper middle class suburb in the Puget Sound area. It was instituted in 1980 by a group of parents who wanted a Catholic high school in a distinct suburban area located in the Puget Sound region. The archdiocese would not fund the school, but this did not stop the parents from creating it. The vision for the school was to have a local coeducational college preparatory Catholic high school to educate students from the regional parishes without sending them to the large urban city. Saint High School is unique in that it is an independent school owned by lay parents. It is not run by the archdiocese nor a religious order like the Catholic high schools in the urban city. Saint High School's independence connects it to traditional independent schools in the area in that it is academic in nature and governed by a board. However, the Catholic parishes and parochial schools also embrace it as being serious and committed in the Catholic faith.

[1] All names of people and places are pseudonyms.

Building.

The school is housed in an unused junior high school building owned by the local public school district. This is the second building Saint High School has occupied. From its inception in 1980 to 1988, Saint High School was housed in another public junior high school building in downtown Greenhill. Currently the campus is made up of six one-story buildings connected by covered breezeways. Since the facility originally housed a junior high school, it does not have the amenities of other local high schools, such as a football stadium, a pool, an auxiliary gym, enough parking for students or enough seating in the cafeteria and gym bleachers. The campus is located in a residential neighborhood and landscaped with beautiful trees, plants, grass, and rockery. The classroom where this project will take place is an isolated portable located in the back of the cafeteria building.

Faculty and Staff.

The faculty consists of 42 teachers of whom seven are non-certified, two counselors and one librarian. The 60% female and 40% male faculty includes one Mexican female, one African American male, and two Jewish females. All of the other faculty members are Christian and European American. Sixty percent of the faculty has been at the school five years or less and 33% has 10 years or less experience teaching. Graduate degrees have been earned by 49% of the faculty and currently four members are in graduate programs. There are four student life faculty advisors: a male athletic director, a female activities coordinator, a male diversity coordinator, and a male campus minister. The diversity coordinator is the only person of color of the four advisors. This position was created in 1997-1998 and the primary responsibilities are to ensure continuous operation of Saint High School Diversity Programs, assisting with diversity education and coordination of diversity events, providing diversity training, and assisting with recruitment

and retention of students of various ethnic, religious, and ability backgrounds. There are 17 support staff personnel in the building including one Mexican male custodian and one Vietnamese male custodian.

Student Body.

There are 561 students at Saint High School, 43% are female and 57% are male. Eighty-two percent of the students are European American, 15% are students of color, and 3% are international students. The students of color represented at Saint High School are as follows: Asian American (Japanese, Chinese, Korean, Vietnamese) 4.8%, African American 3.3%, Biracial 1.7%, Filipino 1.7%, Hispanic 1.4%, Native American 1% and other 1%. Most of the students are economically advantaged, but 14.8% of the student body receives financial aid in the form of grants and work-study. The majority of students live within a 20-mile radius of the school, and 10% of the students live in the urban city.

General Philosophy

As a Catholic Christian school, Saint High School has strong Christian values woven throughout the entire institution. Individual values differ throughout the faculty and staff, but a common goal of the community is Christian modeling for the students by the faculty and staff in their professional and personal lives. School identity is strong and a true sense of community and wholeness is the backbone of the school. The school mission as stated in the 1997-1998 Faculty/Staff handbook reads:

> Saint High School is a Catholic Christian academic community dedicated to providing a quality education for the whole person. We commit ourselves to the development of inquisitive, creative, confident and motivated students who are prepared spiritually,

> intellectually, morally, socially, culturally and physically for the limitless opportunities of their lives. (p. 1)

Also stated in the handbook is a Statement of Philosophy which outlines in more detail four areas where the school is dedicated to providing a quality education for the whole person: intellectually/culturally, spiritually/emotionally, socially/physically, and financially. Multicultural education or cultural diversity are not directly mentioned in those categories. Within the cultural context of Saint High School my project was unique and challenging in that it attempted to make a more inclusive learning atmosphere for students by using multiple perspectives in lieu of predominant mainstream perspectives.

Values in the organization are reflected in the School Climate Committee Survey Results (Personal communication, June 5, 1996).[2] In summary, at Saint High School there is a general sense of family and belonging, the faculty and staff are working together with a common goal to educate the whole student. As a group, the faculty tries to provide a well rounded and challenging education. Saint High School has a community atmosphere amongst the faculty, including camaraderie with students and a sincere concern for them. On the whole, parental support and involvement is a positive influence on a student's education. There is a feeling of trust from the administration to allow freedom in the classroom to implement ideas without too much bureaucracy, although some faculty members see this as disinterest in what is going on in the classroom. As a result of this atmosphere and my relationship to the faculty, students, and parents I was able to implement a nontraditional curriculum unit.

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[2] The School Climate Committee Survey was distributed to the faculty in the Spring 1996. Thirty-eight people responded to the survey and the results shared at a faculty meeting.

Political Structure

The political structure at Saint High School is different than other Catholic schools in that we define ourselves. A religious order does not dictate what we must accomplish or teach. Moreover, we are not required to report to anyone outside of the schoolhouse. The teachers at Saint High School have more freedom to implement new teaching strategies and curriculum without the bureaucracy seen at other Catholic schools. The school's organizational hierarchy has a policy making Board of Trustees at the top, with a president as the communicator between the board and the rest of the organization. The president is the Chief Executive Officer of the school responsible for its Catholic identity, educational programs, and financial viability. The principal is the Chief Academic Officer of the school. The current principal has been at the school for three years. He was hired initially as associate principal of academics, and was asked by the Board to assume the position of principal in 1997-1998. The president and principal are selected by and report to the Board of Trustees. There are three administrative officers under the president: a male Vice President of Finance and Business, a female Vice President of Development, and a female Director of Admissions. There is also a male associate principal/Dean of Students in his second year at the school who is in charge of student discipline and student life. The leadership style of the principal is situational and is democratic. He allows teachers freedom in the classroom and departments. However, he is autocratic in that he makes decisions for whole school policy.

Clusters of departments organize the faculty with an academic coordinator in charge of each cluster. The academic coordinator is a position that one applies for and is selected by the principal. The academic coordinators report directly to the principal. The internal political structure at Saint High School is made up of many different interest groups competing for power.

There is the tenured faculty versus the newly hired, the respected versus the non-respected, and one department versus another. All of the above groups are pushing against one another for their voices to be heard. Each group is constantly seeking alliance with a particular administrator or other power group. I often find myself in a neutral position. As the only French teacher, I do not compete for power, but support my department on all issues. I have worked hard to develop an excellent program at Saint High School, one that is respected and admired. This hard work has allowed me to go forward with this practicum project in my classroom without question or concern from the administration or my colleagues.

Current state of practice

At Saint High School our purpose is to prepare students for college. We offer a tiered (tracked) curriculum where students are placed in a track according to teacher recommendations and standardized entrance exam scores. There are three tracks: Accelerated (36%), college prep (54%) and foundations (6%). There is also a special education program called Options (4%) which operates as a school within a school. World languages, theology, fine arts, and physical education are the only non-tracked classes. The course that was the focus of this project is a non-tracked class.

There is a safety net program called Academic Study Hall for those students who fall below a 2.0 grade point average. Although this program is designed to help students build academic success, it is not all that helpful in that it does not provide real assistance for the student. Often the students who are in Academic Study Hall are also foundation students (lowest track). This feeds stereotypes concerning foundation students' low academic performance. It is also interesting to point out that the foundation classes have 33% students of color as compared

to 15% in the overall student body population. This year two to three percent of my students are in Academic Study Hall.

According to Rosenbaum (1976, as cited in Persell, 1993), "group membership immediately ranks students in a status hierarchy, formally stating that some students are better than others" (p. 78). In the Academic Program Guide (1997), Saint High School justifies tracking "for the purpose of challenging individual talents and meeting individual needs" (p. 2), but the labels that Saint High School places on students have several impacts. The course content, instruction quality and teacher expectations are not the same across all of the tracks. Accelerated classes are seen as elite academically and socially. Often, though not always, among the faculty there is a perceived honor to teach the accelerated classes and there has been competition for the right to teach these classes, but not for the college prep or foundation classes. The college prep classes receive a bad reputation for having a large number of students with behavior problems and the foundations classes for being unmotivated to learn. The mission statement speaks about educating the whole person, but the underlying practice of labeling students as a consequence of tracking makes me question the value of this statement.

The total school curriculum follows Banks' (1997) Mainstream Centric Model in which the courses are taught from mainstream perspectives. Individual teachers in the history and English department are grappling with multicultural education and seek to be more inclusive. Several teachers use Banks' Ethnic Additive Model where the curriculum remains mainstream with ethnic content added. A few teachers have toyed with Banks' Multiethnic model in a few course units where the curriculum has been transformed to include perspectives from multiple groups in which the mainstream is just one of many perspectives. Five years ago the school changed the name of sophomore history from Western Civilization to World History and

developed a Global Perspectives class for Freshmen in order to help develop academic skills and explore more multicultural perspectives. The drawback is that only the students not enrolled in foundations or a world language take the Global Perspectives class. This is about 30 students. The English department does not have a world literature class; the focus is on American, English or British literature and the variety in these classes is sparse. The school's philosophy states that we provide for the students culturally, but again I wonder whose culture is being provided.

Saint High School is very homogeneous which may be one reason why the school is slow and conservative in adapting multicultural education. Another reason voiced by some European American students and teachers is the idea that they do not need to learn or teach about cultures other than their own. However, I believe content concerning diverse ethnic groups should be an integral part of the curriculum for all students. This position is supported by a number of scholars including Banks (1997), Gay (1993), Grant & Sleeter (1993), and Nieto (1992). Whether the school is an all-White suburban school or a multiracial urban school, multicultural education provides a means for students to learn about a variety of ethnic groups even when they are represented in the student body (Grant & Sleeter, 1993). Another inhibiting factor which bell hooks (1994) points out is a fear among teachers when they are asked to shift their standards in an effort to transform the school curriculum in order to reflect a multicultural standpoint. Although Saint High School is not focusing on transforming the school curriculum at this point and time, the kind of change my project advocates is likely to be resisted in this homogeneous environment.

The diversity coordinator is working to establish a foundation for a school wide diversity program. He has interviewed students and staff to get their perspectives in terms of what is needed in areas of diversity, and has established the S.U.P. (Students Unifying People) group

whose goal is to educate the whole school on diversity issues. There has been some staff training, which will continue each year, along with classroom observations to see what is being taught and how he can assist. Immediate goals do not include multicultural education as total school reform, but do include introducing cultural diversity to the school through on-going staff and student training.

One of the benefits that will result from my implementing this project is that I will be able to help other educators at the school see how multicultural education is being implemented in one classroom. After completing my project, I will offer my classroom as a demonstration classroom where teachers can observe me teaching multicultural concepts. Hopefully seeing a transformative model will inspire them to do more in their classrooms even if it is initially at the contribution level. Although curriculum transformation and school reform are the ultimate goal, everyone must start somewhere and contributions are better than doing nothing. As a person interested in total school reform, I also plan on working with the diversity coordinator to help with staff training concerning issues of diversity as well as promoting multicultural education.

World Language Department

Two years of world languages is required for graduation from Saint High School, and three years are recommended for college preparation. The goal in the world language department is to promote language proficiency and cross-cultural communication. The individual teacher decides the way this goal is attained. The department has four female teachers: two Spanish, one German, and one French. With the exception of the German teacher who also teaches leadership, all language teachers do not teach subjects other than second languages. Although world language courses are not formally tracked, students may enroll as freshmen only if they are in accelerated courses, their reading ability is high on the standardized entrance exam, or they

have had previous language study. The remainder of students wait until they are sophomores or juniors to start learning a second language. Inevitably this process sets up fourth year language and some third year language classes as predominantly populated by accelerated students.

The class for which this unit is designed is a fourth year French class. Due to tracking, most of the students in the class are accelerated students who are likely to receive more affirmation and positive strokes throughout their educational career. Since only two years are required, this is an elective class in which most of the students are university bound upon high school graduation. The physical classroom is decorated with student photos and work, posters of French speaking countries around the world, and procedural information such as schedules and bulletins. I try to make the room as bright and inviting as I can and accessible for all students.

The majority of class time is conducted in French. I have designed my own curriculum, which focuses on literature, film, writing, and oral communication. Throughout the year, students read several genres of literature including two novels. Films are studied and analyzed over several weeks. Class discussions are held covering a variety of perplexing issues and students write guided and free style compositions weekly. Grammar is not a focus point, but every six weeks new structures are introduced and practiced. Currently, I teach six culture units: impressionism, racism, Christmas, the Antilles, love and personality, and Africa. These units are woven throughout the year using an additive approach wherein I have added themes and perspectives to the curriculum without changing it. This practicum project has changed the focus from cultural topics to multicultural concepts and issues studied through several perspectives and points of view. I brought in points of view from American ethnic groups in order to help the students relate similar issues and draw parallels from their own experiences.

Section 3: Joining the Professional Conversation

In this section I focus on the research in the field of multicultural education and the teaching of culture in the classroom. I discuss how multicultural education and teaching about culture are related and how they are different. I also identify gaps in the research and discuss how a teacher can use multicultural education as a process for transforming her curriculum.

Literature Review

Through several library searches, I found little information on teaching multicultural concepts in the world language classroom. Most of the literature I located focuses on teaching cultural diversity and cultural awareness -- mainly by teaching about French-speaking countries other than mainland France. When world language teachers hear the words "multicultural education," they often think of the culture group associated with the language they are teaching. Since culture is an integral part of language teaching, I will define it in two different ways, then I will define multicultural education and examine how I see it relating to world language teaching.

Culture

There are four standard components in teaching a second language: listening, speaking, reading and writing. In the last two decades, there has been an emphasis in language teaching to include culture as a fifth component. Culture can have several meanings, but many researchers now agree that culture refers to attitudes, values, communication, and behaviors that people share as a result of a common past (Arries, 1994; Bennett, 1995; Met & Galloway, 1992; Ogden, 1981; Valdes, 1986; Willems, 1996). Another predominate form of culture present in many language classrooms is what Bennett (see also Nance, 1991; Ogden; Willems) calls culture with a capital C: food, music, art, dance, and history from the viewpoint of mainstream society. Learning a language and a few cultural tidbits is insufficient as Bennett points out, "One can be an expert on

another culture, but that doesn't make one competent, only educated" (conference notes). Culture is no longer seen as "extra-credit" or as taking class time away from grammar and structure, but as an integral part of language curriculum (Arries; Met & Galloway; Sawicki, 1992; Roberts, 1993; Valdes; Willems).

Big C culture is the easiest and often the only form of culture taught. Culture with a little c: behavior, values, and nonverbal communication is harder to teach, but necessary in order for students to develop an appreciation for cultures other than their own. There is no argument that adding culture to the language curriculum is necessary for a student to acquire cross-cultural communication skills. Language is often the biggest barrier that inhibits communication between people from different cultural groups. According to Met and Galloway (1992), "Students cannot learn to function in real-life situations in [which they use] the foreign language without also understanding the cultural context within which communication occurs" (p. 874). In order to respect another culture and in turn be respected, according to Bennett, students need to experience living in a different culture and in this process also learn how to live in a multicultural society such as the United States. It is insufficient to become tolerant of others. Students must learn to appreciate others. Curtain (1994) points out that culture and global education are integral components of second language learning. She advocates infusing activities with culture using cultural and global concepts as content, incorporating authentic materials, and teaching about all countries where the target language is spoken.

Often the culture associated with the target language is presented as being part of a highly sophisticated society, and teachers fail to mention the culture and language of daily life and people outside the mainstream society. Ogden (1981) states that "the study of French as a multicultural language can lead students to appreciate the intrinsic merit of other cultures and

alert them to their tremendous diversity" (p. 2). Ogden defines multicultural here as "more than just a knowledge of geography. It includes some acquaintance with the history, customs, and daily life of these areas [French speaking countries outside of mainland France]" (p. 2). This is a good start, but it is not enough. In order to respect and appreciate these cultures, students must see multiple perspectives, not just from a French person, or an American teaching about "other" cultures. After stating this wonderful goal of multiculturalism, Ogden contradicts himself in his content when referring to "the written history of these islands dates back to their *discovery* [italics added] by Christopher Columbus" (p. 7). This is exactly the kind of language and viewpoint multiculturalists question.

Flewelling, Feyten, and Canton (1996) point out that culture is often presented superficially and discussion is limited because of limited language ability. The result can be stereotyping and the loss of positive attitude toward other cultures. Met and Galloway's (1992) findings are consistent with Flewelling et al. in that generalizing may lead to stereotyping, or teachers may overemphasize differences which can lead to negative attitudes toward the target culture. Met and Galloway also point out that big C culture is important in the development of effective communication. Teachers are often forced to generalize and select some areas of culture for greater emphasis for those languages that are spoken in several different areas around the world and leave the rest. Just presenting these forms of culture makes students educated, but not competent nor appreciative of the target culture. In order to foster student appreciation and respect for an ethnic group other than their own, teachers need to teach culture using multiple perspectives.

Multicultural Education

Robinson (1988) sees language instruction as a key component of multicultural education. Studying another language can help give students a sense of appreciation and tolerance of cultures other than their own. Young people need to be ready to live and work within a multicultural world. American classrooms represent a plethora of different cultures and it is no longer acceptable to think that non-English speaking people must give up their language and culture and conform to a mainstream American system. Language is part of one's culture and many non-English speakers wish to remain bilingual and bicultural making the United States multicultural in nature (Flewelling et al., 1996). According to Mitchell, Stueckle, & Wilkens (1988) language and culture are inseparable and good language programs immerse the student in the culture of the language. Teaching culture in the world language classroom is necessary for cross-cultural communication, but teaching through a multiple perspective approach "will extend students' understandings of nature, development, and complexity of the United States and the world" (Banks, 1997, p. 24).

According to Banks (1993, 1997), multicultural education is a process. It is also a means by which educators can engage in total school and curriculum reform. One important characteristic of a transformational curriculum is that it reflects the cultural, ethnic, and racial diversity of the United States. Most current practice in the United States is to teach curriculum content from a mainstream Eurocentric perspective with only one point of view and one way of looking at problems and issues. This mainstream centric model can disempower students of color, female students, gay and lesbian students as well as students with disabilities. Students of color, like all students, need to see themselves reflected in course content otherwise the in-experiences and culture become marginalized (Banks, 1993) and the students may feel forced to

"act white" or face failure (Fordham & Ogbu, 1986). Gay (1993) also points out that ethnic minority students have a dual battle. First they must learn the social codes of the school which frequently do not match their home culture, but are necessary for success in Anglo-American schools, and then they must try to master the academic skills necessary for success in life. Multiculturalists believe that all students should have an equal opportunity to learn in school regardless of their gender, ethnicity, social class, or cultural characteristics (Banks, 1993).

Banks (1993) states that "multicultural education is at least three things: an idea or concept, an educational reform movement, and a process" (p. 3). It is total school reform that goes beyond the classroom and the curriculum (see also Banks, 1997; Grant & Sleeter, 1998; Nieto, 1992). It is a broad concept encompassing four dimensions: content pedagogy, knowledge construction, equity pedagogy, and empowering school culture (Banks, 1993). Content pedagogy, knowledge construction, and equity pedagogy relate directly to the classroom teacher. Teaching using a multicultural education frame, a teacher must transform the course content to include examples from several groups and cultures. The teacher must also lead students through the knowledge construction process where students determine through investigation how assumptions and biases come to be and influence knowledge. Lastly, the teacher must modify his/her teaching style to best facilitate the learning for all the diverse learning styles of the students in the classroom. The fourth dimension, empowering school culture, focuses on the whole school environment, which should promote equity among gender, race and social class with both students and adults.

Grant and Sleeter (1998) define the multicultural approach using two ideals: equal opportunity and cultural pluralism. The idea that students should have equal opportunity to learn and succeed and not give up their culture to be a participant in American society is the basis for

multicultural education. Banks (1997) and Grant and Sleeter (1998) have both outlined similar goals for multicultural education. Grant and Sleeter (1998) give the most concise outline based on the above mentioned ideals:

> 1) to promote an understanding and appreciation of cultural diversity in the United States; 2) to promote alternative choices for people, with full affirmation of their race, gender, disability, language, sexual orientation, and social class background; 3) to help all children achieve academic success; 4) to promote awareness of social issues involving the unequal distribution of power and privilege that limits the opportunity of those not in the dominant group. (pp. 163-164)

Nieto (1992) has the most comprehensive definition of multicultural education as so noted by Gay (1995). Placing her frame of reference in a sociopolitical context, Nieto identifies seven basic characteristics of multicultural education: Multicultural education is anitracist education, basic education, important for all students, pervasive, education for social justice, a process, and critical pedagogy.

Multicultural education is an on-going process (Banks, 1993; Nieto, 1992). It is not done once a year nor lumped together in one unit or at the end of the semester (hooks, 1994). Banks (1993, 1997) outlines four levels within the multicultural education framework. The lowest level is the Contributions Approach where the focus is on holidays, heroes, and heroines, foods, and other discrete cultural elements. Level two is the Additive Approach where content, themes, and perspectives are added without changing the structure of the curriculum. These two approaches are frequently used at Saint High School in the world language and humanities classes. Level three, the Transformational Approach is where the structural change takes place. The Transformation Approach allows students to see concepts, issues and events from the perspective

of diverse ethnic groups without any one group dominating. Level four is the desired outcome of multicultural education. The Social Action Approach calls on students to make decisions on social issues and then take actions to help solve them. Although level four is the optimal level for student impact and learning, becoming a transformational teacher is a goal all teachers should aim for in order to benefit their students the most.

Multicultural lessons and units should be organized around facts, concepts, and generalizations and be interdisciplinary and conceptual (Banks, 1997). Facts, concepts and generalizations are forms of knowledge that must be identified when planning a multicultural lesson. Banks defines facts as empirical statements, concepts as words or phrases categorizing a large class of observations, and generalizations as scientific statement of two or more concepts and the relationship between them which can be verified. In *Teaching Strategies for Ethnic Studies*, Banks outlines how to develop multicultural units and lessons using a conceptual approach. The unit is to be organized around key concepts, therefore they must be interdisciplinary and incorporate a wide range of information. For every concept, a universal generalization should be chosen, and should have several generalizations ranging from high level to low level. Generalizations can be restated as cognitive objectives which students will be able to formulate based on comparing and contrasting the experiences of different ethnic groups.

These are just a few of the definitions and ideas available in the field of multicultural education for teachers to use in developing a multicultural curriculum. They are not a recommendation of the only way to do things, but rather are meant to be a springboard for further discussion and research among educators. Individual teachers must continue the research for information relevant to their content area as well as for the setting in which they teach.

Multicultural Education in the World Language Classroom

Culture is an important concept in multicultural education not only because it makes up part of the word, but because how we define culture can shift the focus of multicultural education. Bullivant (1993) recognizes two definitions of culture very similar to the ones previously mentioned. Culture can be defined explicitly by the "heritage and traditions of a social group" or implicitly as a "social group's design for surviving in and adapting to its environments" (p. 29). Heritage and traditions can be comparable to Bennett's (1995) big C culture and survival and adaptation would be little c culture. If multicultural education were to focus solely on traditions and heritage, it would miss the important aspects of teaching about social groups and who people are as human beings living in a pluralistic society. According to Erickson (1997), multicultural education aims to teach "cultural practices of other people without stereotyping or misinterpreting them and teaching about one's own cultural practices without invidiously characterizing the practices of other people" (p. 46). Banks (1997) sees culture as a concept that cuts across several disciplines. Examining ethnic cultures broadens global perspectives and understanding in several areas and is an excellent opportunity for teachers to use an interdisciplinary approach, but most importantly the teacher must present the perspective of the ethnic cultures being examined, not a mainstream perspective looking at a particular ethnic group. Also, it is important not to devalue an ethnic group or trivialize culture by focusing on the visible culture of heritage and traditions alone. A teacher must present the invisible culture as well which includes behavior patterns, values and symbols of the culture.

There is a gap in the research concerning using multicultural education in the world language classroom. Using the ERIC database, general library index, the Internet and reference lists from cited articles, I was unable to locate information on multicultural concepts being taught

in the world language classroom. Although I was able to locate an abundance of articles and workshop presentations on teaching culture focusing on cultural competence as well as linguistic competence (Ogden, 1981; Posthofen, 1994; Valdes, 1986; Willems, 1996).

Posthofen suggests an intercultural approach to language teaching where the teacher presents important issues and distinctive features of the target culture so that the students "become more and more aware of the theoretical framework and the practical issues of cultural awareness" (p. 3). The problem here still lies in the omission of multiple perspectives. Of course the students must learn about the target culture in order to communicate with native speakers, and many teachers do this in order to help students become less ethnocentric. This effort has limited impact when students only receive one, usually mainstream, perspective. The result is ethnic groups of the target culture are denied an identity and ethnocentrism is still prevalent.

Valdes (1986) points out that language classes usually do not go beyond awareness and understanding of the target culture and generalities are presented without an in-depth look. She also states, "Multicultural patterns are not usually taught in the foreign language classroom. No matter what kind of multicultural population exists in Paris, the French teachers usually present French culture as a monolithic block" (p. 5). Until teachers see the importance of transformative teaching, and how using multiple perspectives empowers students and fosters appreciation for all cultures, this mainstream centric approach will continue. Change is difficult and a challenge to be met. Nieto (1992) points out that it is impossible to become multicultural overnight, but teachers can "do a little bit everyday and work toward implementing change systematically, which is probably more effective in the long run" (p. 283).

Throughout my research, I identified several important characteristics related to teaching

culture and multicultural education. First, most American schools teach using mainstream centric values and perspectives (Banks, 1993, 1997; Gay, 1995; Grant & Sleeter, 1998; Nieto, 1992; Valdes, 1986). Second, using multiple perspectives to teach concepts and issues gives all students a voice and affirmation (Banks). Third, multicultural education is an on-going process that is designed to encompass the entire institution (Banks; Grant & Sleeter; Nieto), and fourth, language teachers need to rise to the occasion and recognize the importance of teaching culture as a part of the world language curriculum (Arries, 1994; Met & Galloway, 1992; Ogden, 1981; Sawicki, 1992; Roberts, 1993; Valdes, 1986; Willems, 1996) . A question that remains is: Can one successfully sustain a multicultural program in an isolated classroom if it is not supported by total school reform?

Section 4: Cycles of Action and Reflection

In this section, I give a detailed description on my project including how it was implemented. I identify concepts, generalizations as well as student objectives. I also examine tools for analysis and reflection as a means for evaluating this project. The units I developed for this practicum were implemented and evaluated in my own classroom. I currently have seventeen students. Of those students, thirteen are seniors, and four are juniors. The majority of students were unfamiliar with multicultural education. I believe they benefited from my project.

Project Description

In this project, the concepts of racism and immigration-migration were introduced into the world language classroom. When I created these units, I wanted my students to understand and recognize different perspectives and to increase their cultural awareness of the world around them. Based on my studies of Banks' (1993, 1997) multicultural education, I designed the racism and immigration-migration units as transformational. In a series of lessons built around

these concepts, American and francophone culture and literature were used to draw connections and parallels between France and the United States as well as to the student's own culture. The students' participation in group discussions, journal writing and the creation of visual and verbal communication was an experience of reflective self-analysis and knowledge construction for the students. My goal was to help students relate these activities to their personal lives, thus making their learning experience more meaningful.

Unit Development

When I developed these units, I started at the end and looked at what I wanted my students to learn and what I wanted to learn as well. What should the students know and be able to do at the end of the units? I answered this question before I began planning the day to day activities. I wanted to help students understand how cultural assumptions influence knowledge and by presenting various points of view, have them construct their own knowledge about social issues and historical events. I also wanted students to reflect on their own assumptions and broaden their understanding and appreciation of ethnicity.

The units outlined below are primarily in a reading and discussion format. I have listed several readings and activities I used during this practicum. Students wrote reflective essays and journal entries on readings and discussions as both pre and post activities. Since the two concepts being studied build upon one another, facts and information given interrelated throughout the units and the students were expected to recall and apply the information that had been previously presented and discussed.

Unit Implementation

The units I developed for this practicum were implemented and evaluated in my own classroom in the fall of 1998. I planned for the racism unit to be four weeks long and the

immigration-migration unit to be six weeks long, but as the units progressed, I got farther and farther behind. The main reasons were that some activities took longer to accomplish than I anticipated and the implication of schedule conflicts beyond my control such as half days, a power outage, substitutes (for teacher workshops), and field trips. Therefore, I did not have time to implement the migration section of the second unit. I made the decision to split the immigration-migration unit into two sections extending it to eight weeks total allowing four weeks for each section. I plan on implementing the migration section after the completion of the immigration section, but since it is beyond the time frame set for this project, the data will not be reported. Starting September 28th, I implemented this project in the French IV/V class which meets once a day for 50 minutes. The school week was divided into three days of culture and two days of grammar barring school schedule interruptions.

Racism

> Racism is a belief that human groups can be validly grouped on the basis of their biological traits and that these identifiable groups inherit certain mental, personality, and cultural characteristics that determine behavior.... [Racism] is not merely a set of beliefs but is practiced when a group has the power to enforce laws, institutions, and norms based on its beliefs that oppress and dehumanize another group. (Banks, 1997, p. 78)

Objective: The student will be able to draw parallels concerning issues of racism for American people of color and French people of color, and take a step in eliminating racism in their personal life.

Organizing Generalization:

Powerful groups that hold racist beliefs usually structure institutions, laws, and norms that reflect their beliefs and oppress the victims of racism (Banks, 1997, p. 102).

Intermediate Generalization:

A) Many powerful groups in the United States that hold racist beliefs usually structure institutions, laws, and norms that reflect their beliefs and oppress the victims of racism.

B) Many powerful groups in France that hold racist beliefs usually structure institutions, laws, and norms that reflect their beliefs and oppress the victims of racism.

Low-level Generalization:

Chinese Americans: In the late 1800s, Chinese immigrants were categorized racially in order to deny them citizenship and stop the immigration of Chinese laborers.

French Algerians: Since the liberation of Algeria, institutions have been structured in an attempt to limit the employment and citizenship of French Algerians who have been blamed for the upsurge of racial violence and unemployment in mainland France.

Immigration-migration

Migration is the movement of individuals and groups within a nation, and immigration is the settlement of people in a foreign nation (Banks, 1997).

Objective: The student will be able to compare common issues facing American and French immigrant groups and examine the discrimination of forced migration experienced by certain ethnic groups in America and France.

Organizing Generalization:

In all cultures, individuals and groups have moved to seek better economic, political and social opportunities. However, movement of individuals and groups has been both voluntary and forced (Banks, 1997, p. 103).

Intermediate Generalization:

A) Most individuals who immigrated to the United States and migrated within it were seeking better economic, political, or social opportunities. However, movement of individuals and groups to and within the United States has been both voluntary and forced (Banks, 1997, p. 103).

B) Most individuals who immigrated to France and migrated within it were seeking better economic, political, or social opportunities. However, movement of individuals and groups to and within France has been both voluntary and forced.

Low-level Generalization:

Asian Americans: Most Asian immigrants who came to the United States in the 1800s expected to improved their economic conditions. During World War II, Japanese Americans were forced to move from their homes to federal internment camps (Banks, p. 103).

French Algerians: Algerians first immigrated to France to improve their economic status and take advantage of French colonial citizenship.

French Jews: During World War II, French Jews were forced to move from their homes to Nazi concentration camps.

Weekly Lesson Plans – See Appendix A for references to professional materials.

RACISM – 4 weeks

WEEK I – Students explore their understanding of racism.

- Students complete a worksheet on taking a look within themselves, identifying uniqueness, and participate in a teacher led activity on identifying how they make judgements. Materials: worksheets, see Appendix B.

- Teacher leads students in a written journal activity where they identify a culture they are a part of and what they like about being a part of that culture. Students and teacher discuss their differences and identify ways to become allies in combating racism using answers from the activity. Materials: questions, see Appendix B.
- Using transparencies with definitions of racism, prejudice, and discrimination, the teacher introduces students to the three key concepts and lead the students in a brainstorming activity in which they give examples of each of the concepts. Materials: handouts of transparencies, see Appendix B.
- In small groups, students brainstorm examples of discrimination, racism, or prejudice on campus at Saint High School (policies and norms). Then the small groups hang their poster up and present their findings to the large group. Materials: school handbook, butcher paper, and pens.

WEEK II – Students analyze racism in the United States.

- Students read the document, *A Racialized Description of Immigrants from Europe* and the essay, *The Evolution of Legal Constructions of Race and "Whiteness"* from Gjerde. The class has a Socratic seminar on the two readings focusing on why people racialize others, looking at how race as a social construction developed and brainstorm impacts this has had on American society. Opening question: What does it mean to be an American according to the text? Materials: readings.
- In pairs students read in a jigsaw format sections of an article from *La Nouvelle Observateur* (1995) on the Race War in America. In a large group students and teacher discuss/analyze the French view on race in America. Materials: article.

- Students write in their journals answering the questions: Why do people racialize others?, How did race as a social construction develop?, and What impacts has this had on America?

WEEK III – Students analyze racism in France.

- Students read and analyze poetry from Cameroun author Francis Bebey - *Cher Frère Blanc*, and *L'homme qui te ressemble*. Background information is given by the teacher on Cameroun and the role of the French as colonizers. As a group, the class discusses what the author is saying and why it is important. Students visually interpret one of the two poems for homework and then present it orally in French to the class. Materials: copies of poems.
- Students read and discuss an article from *Chez Nous* on Racism in France and on the SOS Racisme organization in France from the textbook p. 300. Materials: article and textbook.
- Students evaluate themselves in their journals on the following concepts: racism, prejudice, and discrimination.
- In small groups, students make a chart comparing and contrasting racism in America and France. The small groups present their findings to the large group. Materials: butcher paper and pens.
- Students take a quiz on racism vocabulary. Materials: list of vocabulary words, see Appendix C.

WEEK IV – The students develop personal strategies for challenging racism.

- Students complete a personal inventory for combating racism. Using their personal inventory students and teacher discuss starting points and make a list (see Appendix D)

for becoming advocates toward eliminating racism. Materials: personal inventory worksheet.

- Students write in their journals on the topic: What are some examples of racism that you observe in your daily life as an American?
- Students make posters in French to relay their personal message on combating racism and display them in the library and around school.
- Students evaluate their journals by selecting one entry, grading it and telling the teacher why they deserve the grade they have given themselves.

IMMIGRATION – 4 weeks

WEEK V – Students analyze immigration in the United States.

- Teacher leads students in a reflection activity/discussion with students sharing their experiences of visiting another country or moving to a new town and how they felt.
- Teacher defines immigration and migration and then in small groups, students brainstorm a list of American immigrant groups. The teacher lists the student's groups on the overhead and then students hypothesize possible issues the immigrants may face. For homework students make a list and reflect in their journals on how their family has been influenced by cultures other than their home culture. Materials: copies of transparencies, see Appendix E.
- Students read the documents on their own and prepare for a Socratic seminar: *The Asiatic Exclusion League Argues that Asians Cannot Be Assimilated, 1911* and *Fu Chi Hao, Chinese American, Reprimands Americans for Anti-Chinese Attitudes and Law, 1907* by Gjerde. Students also read pp. 266-276 in A Different Mirror by Takaki.

Opening questions: What is the root of the fear expressed by the author? and Does the second reading suggest that the fear is well founded or not? Materials: readings.

- Students list and share how Asian Americans have influenced mainstream American culture.

WEEKS VI-VII – The students explore the role of immigration in France.

- In pairs, students brainstorm a list of as many countries as possible that were colonized by France and share their list with the class. Students then read aloud an article on Algeria. The teacher supplements the article by introducing the idea of colonization, fight for independence, and post war impacts, and background on the North African influence in France. The class reads aloud pp. 296-299 in the textbook on the Maghreb (North African) influence in France. Materials: article and textbook.
- Students read and answer comprehension questions on the article: *Immigration – France's Big Social Problem* by Galanti. Students write a journal entry comparing the question of immigration in France with the situation in the United States. Where do the immigrants come from to the United States? How do the problems of the two countries resemble one another? Materials: article.
- Invite a guest speaker (Vietnamese American immigrant who speaks some French) to the class. Students write questions ahead of time (see Appendix F). Student's write a journal reflection on the guest speaker's presentation: What did you learn/feel/think?

WEEK VIII – Students relate the experiences of Asian Americans with those of French Algerians.

- In small groups, students compare and contrast Asian American immigrants and French Algerian immigrants on butcher paper and present to the class. Materials: butcher paper and pens.
- Students evaluate themselves in their journals on the concept of immigration.
- Students read in pairs an article from *Chez Nous* entitled, *Nationality at age 16* and answer the question: "How and why did France change its Nationality Code?". Students discuss aloud why they think the French Nationality Code needs reform, why nationality is important, and what role did the French-Algerian War play concerning immigration and nationality. Materials: article.
- Listen to the song *Aïcha* by Khaled and analyze the lyrics. Materials: lyrics and cassette.
- Students evaluate their journals by selecting one entry, grading it and telling the teacher why they deserve the grade they have given themselves.
- Students use the Internet to research additional information on racism and immigration in France. Using this information and previous information students demonstrate that they understand the issues immigrants would face by performing a skit where they become a 17-18 year old who (or whose parents) has immigrated to France. Materials: Internet worksheet, see Appendix G.

MIGRATION – 4 WEEKS

WEEK IX – Students generalize and hypothesize about the reasons for the Japanese American relocation during W.W.II.

- In class students read aloud pp. 373-377 from A Different Mirror, by Ronald Takaki and compare this account with the one in their history textbook. Students hypothesize about

why Japanese Americans were interned. Materials: readings and school history textbook.

- Students read and prepare to discuss the document, *A Japanese American Woman, Remembers Her Family's Relocation During World War II, 1942* and the essay, *W.W.II and the Forced Relocation of Japanese Americans* in Gjerde. In a large group, the teacher leads a discussion focusing on these questions: How did the Japanese Americans feel about being interned? Were the fears of the American government warranted? What civil rights were violated? Materials: readings.
- Teacher leads the students in a discussion about the moral implications of the internment: Should the internment have occurred? Why or why not? Who was responsible for the internment? What does the internment teach us about our society? Do you believe that an ethnic minority group could be interned today? Why or why not? Why were the Japanese interned and not the Germans?
- Students research and identify the factors that resulted in the passage of the American Civil Liberties Bill in 1988. Students then write an essay in French on "The Meaning of Internment – Then and Now."

WEEK X-XI – Students explore their ethnic identity, identify stereotype associations, analyze and reflect on their personal prejudices, and experience discrimination through role-play as a means to broaden their understanding and appreciation of ethnic diversity.

- Students read aloud pp. 254-255 in the textbook and the teacher presents some historical background facts on W.W.II, the occupation, the resistance, the Holocaust, and key French people involved. For homework, students fill out journal activity from

FilmArobics to raise awareness levels of students and to prepare them for future (film) activities. Materials: textbook and worksheet.

- Watch *Au Revoir Les Enfants* and complete related film activities. This is a French film set during W.W.II focusing on a Catholic school which hid Jewish children from the Nazis. Activities include: comprehension questions, students interviewing each other on their ethnicity, matching and discussion of stereotype associations, analyzing prejudices, preparing a debate on war, and experiencing discrimination through role-play. Materials: film and worksheets activities from *Filmarobics*.

WEEK XII – Students relate the experiences of the forced migration and internment of French Jews to Japanese Americans.

- Finish the film (18 minutes). Students read personal narratives from French Holocaust survivors. The teacher presents the present day French attitude concerning Vichy government, the occupation, collaborators, war crimes, and the Catholic apology. Materials: film and readings.
- Students break into groups of three and present a position on war. The rest of the class will oppose this position. Several groups may be presenting the same topic, which they may do together or separately. Students will have a final discussion using questions focusing on the inferiority and superiority of race, the Holocaust, and war. Materials: presentation topics from *Filmarobics*.
- The class discusses the moral implications of the Holocaust using similar discussion questions as for the Japanese internment. For homework, students complete 20 sentences reflecting on the personal feelings concerning the concepts of immigration, racism, discrimination, and prejudice. Materials: worksheet from *Filmarobics*.

- Students compare and contrast the experiences of Japanese Americans and French Jews during World War II in a written reflection.

Additional activities:

- Students compare the experience of the Algerian Liberation from the French and the French liberation from the Germans in the poems *À Rivet parmi...* by Jean Signac and *Liberté* by Paul Éluard.
- Students read and discuss *Journal Français* interview with French resistance fighter Lucie Aubrac.

Practicum Evaluation

The focus of my evaluation was to determine whether or not the students had broadened their understanding and appreciation of ethnic diversity. During this project, I invited students to reconsider ideas and reflect on new points of view. I attempted to create a comfortable environment that was safe and one where they were heard and felt accepted. I also attempted to push the students over the fine line between comfort and tension in order to move them forward toward transformative thinking. I continually evaluated the project through observation and student feedback.

Data Collection

I have outlined below the three techniques I used to collect data. For this project I used a combination of the skills I developed in my graduate common courses, BEDUC 501, 502, and 503. The three tools for analysis and reflection I have chosen include survey, observation, and student work.

Surveys. I surveyed my students at the beginning and end of the project. The first survey (see Appendix H) focused on the students' previous knowledge concerning multicultural

education, racism, and immigration-migration. The exit survey (see Appendix I) was the same survey with the exception of the last question. In the last question, I asked the students to explain how their views concerning racism and immigration have changed over the past eight weeks in a multicultural setting and most importantly to justify their response by answering why their views have changed or why not.

Observations. I observed my French IV/V students three times a week for the duration of the project and recorded these daily observations in a field notes journal. I recorded on one side of the journal exactly what happened that day in a chronological order. This included my thoughts, views, and reflections as well as what went well and what did not go well that day and changes that I made from my plans. I kept this journal with me throughout the day as well so I could jot down notes to keep my records as accurate as possible. On the other side of the journal, I wrote questions and notes for myself before each lesson as a pre-lesson reflection. I wrote down how I thought the students might respond to the given topic or activity, and then after the lesson, I recorded how the students actually responded. I recorded my feelings and reactions such as when I felt lost or if a topic came up with which I was uncomfortable. As another pre-lesson reflection, I wrote down my limits and the areas where I was prepared to go with a topic which helped allow me to identify some tensions points where I needed more information or where a topic surfaced for which I was unprepared. Since this project was breaking new ground in education, I looked at what worked to move students forward and what held them back. I tracked the transformation and the resistance students experienced by observing what it looked like, how it was manifested, and what were the triggers. I also invited two colleagues and the principal to observe my class and give me feedback.

Student Work. I collected student work throughout the eight week project. Student work primarily included reflection journal entries, worksheets, and projects, several of which are listed above. Every four weeks, students evaluated themselves by answering the questions: What do you know about (concept) that you did not know before we began discussing it? Has this new information affected your thinking about (concept)? If so, in what way? If not, why do you believe your thinking about (concept) has not changed? (see Appendix J). The students again evaluated their work by looking back at four specific topic journal entries and based on the rubric (see Appendix J) I gave them, they told me what grade they believed they had earned and **why**. At weeks four and eight, I collected and evaluated the students' journals for completion. At the end of each unit the students completed a project to reflect their understanding of the concept being studied. At the end of the racism unit, the students made posters relaying their personal message on combating racism. For the immigration unit, the students developed a skit depicting a situation that a young immigrant in France might face.

Data Analysis

Analysis was ongoing as was the data collection. I used my field notes to analyze and reflect on how the unit progressed and made changes in the plans as needed. As I stated earlier, one of my goals was to help students change their thinking from "my way is the best way", or "my way is the only way" to realizing there are multiple ways of knowing and being. I connected the surveys, my observations, and student work as I identified common threads and triggers that raised areas of understanding. In analyzing my data, I looked primarily to see how and when students' attitudes and perceptions changed over the eight weeks. When the students evaluated themselves through reflective self-analysis, I was hopeful that their evaluations would show a transformation in thinking had occurred as well as in their surveys and my observations.

Section 5: Findings

The focus of this practicum was to help students understand and recognize different perspectives and increase the cultural awareness of the world around them. I posed two questions that I wanted to answer as part of my practicum. I wanted to know if the students' thinking had been affected or changed by the new information introduced to them. I also wanted to know if they had come to realize that there are multiple ways of knowing and being. I gathered this information through surveys, classroom observations, group discussions, student journal responses, and student projects.

The First Survey

Before I began the project, I gave the students an opening survey (see Appendix H). Students were first asked to define multicultural education. I asked students to define this concept to find out what their knowledge base was and to see what kind of possible misconceptions they may have had concerning multicultural education. Only three students out of 17 (17.6%) stated that it was teaching a subject through several cultural perspectives. Fifty-nine percent thought it was the study of other cultures and 17.6% thought it was learning about other cultures, but then relating it to oneself and seeing the similarities and differences. Nicole's response that multicultural education is having an "open mind to accepting all cultures that does not focus on one culture ... or imply other cultures are wrong." differed from the other student responses, and is quite accurate. Students were then to explain what they thought was the reasoning behind multicultural education. The responses varied considerably and the most similar comments ranged from being fully educated, becoming aware and removing ignorance to appreciating other cultures and understanding different groups of people. Claire responded, "to understand other ethnic groups better and see things from a different point of view." Although

three students responded that multicultural education was teaching through multiple perspectives, only one said seeing things from a different view point was a reason for it. I believe knowing the definition and reasoning for multicultural education is important in understanding and recognizing that the teaching and learning that was going to take place would be different than what students may have experienced previously.

Students were then asked to define in their own words the concepts we were going to study starting with racism. Again I had many different student responses. The most popular definitions (53%) were: belief that one race is superior/inferior to another, discriminating against someone because of their race, and deliberate hate towards an ethnic group and acting upon that hate. The majority of students (76 %) defined immigration in a similar fashion: moving from one country to another. Twenty-four percent mentioned moving into a new culture or society which can be confused with migration, the next concept to be defined. Migration was defined as moving from one area to another by 47% of the students. The other definitions of migration varied from an entire culture moving to defining immigration again. Lastly, I asked students to give an example of each concept. The percentages of students who gave accurate examples for each concept were: 53% for racism (including examples of prejudice and discrimination), 76% for immigration, and 65% for migration.

Field Notes

Classroom Observations. I started the racism unit out by having the students take a look inside themselves in order to understand how they see themselves as a means to understanding diversity. They completed sentences from a worksheet (see Appendix B) and then shared their answers in groups of three. Later, after looking over their responses, I decided to go over with them the statements in English and have them re-evaluate their answers. This was prompted

when one-third of the students answered number ten (Often, I am attracted to people who are ...) negatively rather than positively. This was a reality check for me to make sure my students know the vocabulary in context instead of assuming that they would be able to understand the questions by looking up isolated words in the dictionary. Then students moved on to a visual worksheet (see Appendix B) designed to help them better understand how they make judgments. The sheet has ten pictures and statements. The students were to write down their first impression of the photos. A few students found this activity very difficult. Hélène stayed after class and said to me, "All I see is people." I told her to try and think of what would come to mind if she saw these people as she was walking down the street. Then I gave them three responses to each picture in which they were to attempt to match their answer. Several students became agitated. Reactions to each questions varied from laughter to dismay. Jean-Claude said, "How mean" after a few of the answer choices. Afterward, I explained to them the reason that I had not given them answers to choose from initially was because I did not want them to pick the political correct choice, but to record their own impression. Next, we went over the concept of prejudice and Claude shared with the class his own theory about racism. He said, "There would be no racism if we didn't name the continents in the first place – we are all just the human race."

The next step was to have students identify with a culture and respond to oral questions that I asked them in French and translated into English. I had intended to ask the questions in French and have the students answer in French as well, but after the struggle with the first activity, and to save on time, I translated the questions and allowed them to write their responses in English. This activity was hard for many of the students because they have never had to identify with a particular culture. I tried to give them many different ideas, explaining that it did not have to be an ethnic culture unless they wanted it to be. Everyone has many groups with

which they can identify, such as religion, gender, age, special interest, etc. A few of the questions, notably number 2, 3, and 4 were especially challenging for the students (What is one thing you find difficult being X?, Share a time in which you have been patronized, stereotyped, minimized, or disregarded., and How has the oppression of your group limited you?) For number three I tried to give them examples and avenues to take their thoughts beyond the question. Since many students had not been subjected to this discrimination in their chosen group, I allowed them pick a time when their group may have been subjected to discrimination rather than them personally. I think next time I would have the students just admit that they have not experienced discrimination as being a member of this group. It would be interesting to see if this would be a humbling experience rather than me allowing them to find a way out of having to admit they have never had such experiences. After completion of this activity, I had students brainstorm how they think others make judgments. Responses varied from dress and skin color to where one lives and personal hygiene. I had the students share answers 1 and 2 from the previous activity: the culture they identified with and one thing they found difficult about being a part of that group. I was concerned that the students would be reluctant to share their answers, but only two students did not want to share their responses. Then, I gave them the opportunity to share any of the other responses they wanted to with the class. A few students shared question 4 (How has this oppression limited your group?) and one person shared number 5 (What is one thing you don't like about other people in your group?). Then the students brainstormed a list on how people can become allies for one another (see Appendix B). Although I was afraid that the students might have found this activity silly or downplay the reality of prejudice in their lives, this turned into a great discussion that lasted half an hour. I did not pressure anyone to respond, but encouraged silent students to speak at least once whereas others spoke 2-3 times.

Next, I put up on the overhead the definition of racism, prejudice and discrimination. Students were really intrigued by the differences between the three concepts and started using examples to try and understand. Next time I will have concrete examples for each concept written out ahead of time. As the students were trying to find examples in order to understand, I threw out a few examples, but not having thought of a specific example of each concept, it seemed to get more confusing for them. They really were stuck on the question whether both parties have to be aware of the discrimination for it to be discrimination. For example Georgette wanted to know if she ignores freshmen, is it considered discrimination. I told her that it is not uncommon for seniors to not have freshmen friends, but to consciously say, 'I'm never going to talk to a freshmen because they're a 'freshman' is discrimination whether the freshman is aware of it or not. This was a frustrating point for the students who felt they will never get away from discriminating. After this discussion, I set the students to the task of finding examples of all three concepts on our campus using their student handbook if needed. When the students presented their lists, we tried to categorize each item as racism, discrimination or prejudice. A noticeable trend appeared: students felt that certain policies in the handbook were categorized as discrimination whereas opinions about what people did around school were categorized as prejudice. There were very few cases of racism although I was hoping the students would have found some examples of racism in the classroom, hallways, or maybe teacher comments, but they focused on how students (themselves) are discriminated against or prejudicial comments they hear. Looking back, I rushed the students through this activity and I did not set clear guidelines. Knowing that I wanted examples from each concept, next time I would ask for three examples from each and give the students more time in small groups to categorize their examples and provide explanations before presenting their poster to the large group.

For the next activity we read an article on racism in France, and I asked the students in what form does racism manifest itself? The students mentioned slurs, acts, graffiti, etc. When I asked them what form is not mentioned in the text, no one could think of an answer. I put up the definition of racism again and had them re-read it and then I asked them if they could find examples of institutionalized racism in France. A student shouted out, "The Front National" (an extreme right French political party), and the other students agreed. The students were amazed to learn that a political party based on racism could gain power and make policy. According to them the only groups that come close were the KKK and skinheads, who they believe do not have the same power that the Front National has in France. A comment made by one student stemmed a new direction of conversation. Jean-Claude commented, "It is peculiar that there is a lot of racism in France because lots of countries speak French." So, I asked him, why do these countries speak French? A few of the responses were: colonization by Europeans, oppression, forced government. I asked them how do they think these people felt? There were a lot of nods and "Ohs" heard. I pointed out that this oppression continues on the mainland due to hundreds of years of practice. In small groups, students then brainstormed similarities and differences of racism in America and France. I was concerned that students may not be ready to do this and therefore would focus on small racist acts, not the big picture, but instead they made several assumptions and generalizations about France such as: no affirmative action, racism cuts across all ages (unlike in the U. S. in their minds), and no education on racism. These are issues that I am not positive are true and would need to research more thoroughly before coming to this point in the unit next time. The students' lists seemed to focus on America's positive aspects on combating racism and France's negative aspects of not combating racism. I learned that lacking enough factual information, the students made assumptions and generalizations which defeated

my goal of them being able to understand how cultural assumptions influence knowledge and therefore broadening their understanding and appreciation of cultural diversity. Besides doing more research myself, next time I would limit student responses to similarities and differences that could be proven either from the text or notes.

The last class activity on racism was for the students to fill out a racism inventory for white people and another for people of color. I have only two students of color and I took them aside the day before and told them that their inventory would be slightly different than the rest of the class. The day of the inventory, the students of color told some of the other students and this sparked a little debate. Jean-Claude wanted to know why do we have to be separated. Claire, an Asian American, felt that it was discriminating to make them fill out a different sheet. I explained to the class that one needs to become an ally in their own community/family before branching out and we all need to recognize differences, to validate and not ignore. Most of the class seemed to accept my explanation, but a few seemed unconvinced. In the future, before doing this kind of activity, I think it would be better to talk with the class about the importance of recognizing and validating differences in an effort to show them that wanting everyone to be the same defeats the purpose of appreciating cultural diversity. After filling out the inventories, the students brainstormed aloud a list of what they can personally do to help eliminate racism (see Appendix D). I passed this list on to our diversity coordinator in order to share what I have been doing in my classroom as well as with the hope that he would share these strategies with other students concerned with racism on campus.

Moving into the immigration unit, I had students brainstorm personal experiences of visiting another country or moving to a new town. The students were not particularly participatory that day. I am not sure if it was because it was a Monday or if it was the topic. The

students who shared their experiences of visiting another country focused on France and not being understood, having to say that they were Canadian instead of American because that got them better service, and wearing clothes that are different which made them stick out. Those students who shared an experience about moving to a new town or school felt all alone, wanted to return and were made fun of by others. Next, I put up on the overhead definitions of immigration and migration and asked students to brainstorm a list of American immigrant groups. I went around to each group twice and wrote up some of their group names. Then I asked them to look at our list and theirs and see if they could come up with four general ethnic categories for immigrants. The class came up with European, Asian, African and Hispanic/Latino. At this point I brought up the fact that there are two types of immigration: forced and voluntary. I asked the students which group was forced? One student mentioned African, which I explained that yes, at first the Africans were forced to come to America, but no longer. Next, I asked students to hypothesize possible issues an immigrant would face when coming to America. During this activity some important questions were raised by my students that I will need address when giving directions next time. One question that a student asked was in what category would immigrants from the Middle East be? Another question that was raised before doing the hypothesizing was whether to focus on issues facing illegal immigrants or legal immigrants. For this activity, I decided to focus on legal immigrants. A few of the issues the students came up with were: getting a green card, language barriers, getting a job or home, keeping their own custom, finding a place of worship, legal rights, and finding friends. As a wrap up on American immigrants, the students brainstormed a list of contributions from Asian Americans. A few of the contributions included: technology, outstanding food, tourism, art, and martial arts.

Before we started looking at French immigrants, I had students list as many former French colonies as they could think of. They came up with an extensive list, but one glitch that I had not thought through was when the students listed the current French departments or former colonies which did not have to fight for independence such as Guadeloupe, Martinique, Louisiana, and Canada. I tried to explain the difference in status by comparing the two Caribbean islands to Hawaii, but I don't think they understood exactly what I meant. I asked them to think about colonies who had to fight for their independence. At this point the students became hung up on the American thirteen colonies and the American Revolution. We talked about colonization and tried to define it, but the students had one idea in their head while I had another. Although I did not want to play the game of 'guess what the teacher's answer is', I did want the students to try and understand colonization from the point of view of someone who was conquered, not just a group of people building colonies to escape the oppression of one's native country. I tried to explain to them that there is a difference between the European experience and the native (non-European) experience. In the end, Nicole came up with a good example of conquest, "Taking land that is not yours by force." I think I could have prefaced this activity by defining what is an overseas department and then reviewing with the students what is a colony and having them come up with several examples. I would also like to have the students read an excerpt from the point of view of someone who was colonized by the French which I believe would help them better understand the concept.

Next, the students read an article on Algeria and I gave them some background information on the French-Algerian War to help them see from where the current racial tension and discrimination comes. The next day, I had a student summarize what we had discussed the day before and I realized that during my lecture the students must have developed some

generalizations because during the summary, ideas were mentioned such as Algerian immigrants are all 'sans-papiers' [illegal] and that the children were allowed to stay whereas the French government had sent back all the illegal parents. So, I spent some more time clarifying these two points and then we read aloud an article on immigration as a social problem in France and attempted to answer comprehension questions. The students were dragging during this lesson and did not want to participate, but when we reached question number 5 (The French think that one can be French and Muslim at the same time, but the rise of Islam worries them.) a small debate sparked. The answer is true, but the students insisted that it was false, primarily due to misunderstanding in vocabulary they thought that the French were not afraid of the rise of Islam. I tried to remind them of the bombings and hijackings by Islamic terrorists and that in this text, it points out that the Islamic groups outside France pose the most threat/fear. I asked them to think of the Oklahoma bombing and how the U. S. jumped to conclusions that it was an Arab terrorist attack when in fact it was an American white supremacist. Overall this lesson did not go well and instead of letting it go, I re-did it the next day. I had students read the article silently and then in pairs, they answered the questions, correcting the false answers and marking on which page they found the answers.

The students also read a section in their text book that highlighted a young immigrant girl named Djamila who spoke about when she and her Beur [child of French Algerian immigrant] friends are together speaking Arabic, they get strange looks. I asked the students to respond to this and I heard comments like, "I hate it" and "I can't stand it" when there is a group of people speaking another language. But a breakthrough came when students shared their experiences similar to Djamila. They mentioned how they were in the same position in France. They spoke English together, others looked at them funny, and they felt like they stuck out and behaved

worse than tourists do in Seattle. Another student commented on his Christmas Eve experience with a Dutch family where in the middle of a conversation in English, they will start speaking Dutch to one another which he found rude and annoying since he couldn't understand them. Another student was very frustrated that same day when she got her math test back and everyone around her was talking in a different language. She wanted to ask for help, but felt helpless to ask and did not know if the other students were making fun of her because she earned an F and they earned A's or if they were just discussing the test.

The next day was the last day of the unit before grading journals and turning in the final project. The students read a background article on Le Raï music and I told them the name of the song we were going to hear was *Aïcha*. I asked them where that name came from. Several suggestions popped up until finally I heard "a girl's name" and "Algeria." I explained that this song was written by Jean-Jacques Goldman for Khaled in an effort to ease the tensions between the Jewish and Arab populations in France. I asked the students if they could think of any ethnic minority groups who have similar tensions in the U. S.? This was especially hard for them, and no one could think beyond religious groups such as the Catholics and Protestants in Ireland. I told them that this may be beyond their experience and we have not looked at this so far in our studies, so I gave them a hint: who looted and destroyed whose businesses during the Rodney King riots? They answered, "Chinese, Japanese, Vietnamese businesses by African Americans." I added Korean to their list. Nicole asked, "Why is there tension between Asians Americans and African Americans"? I explained that I did not have an answer for her, but it is an excellent question we need to revisit. We listened to the song a few times, sang along and then went over the lyrics. At the end Guy made a comment, "Music can make such an impact, it is interesting the messages the artists send."

Group Discussion. There were two types of discussion during this project. The first type of discussion which I call formal discussion was planned in advance. I used the Socratic seminar method for formal group discussion where the students were assigned readings, seated in a circle, and I devised an opening question to sustain the discussion. I was merely an observer, not a participant. The other kind of discussion was informal because they were unplanned, usually started by the students who were not seated in a circle, and I became a participant.

For the first formal discussion, I assigned two readings in English about racism in America to the students which they were to read and mark passages. First I wanted them to mark anything that was important, interesting, or confusing and secondly they were to mark one passage that summed up or was the heart of the reading. The students put their desks in a circle and I verified to make sure everyone had marked the reading. Since the readings were in English, the seminar was also conducted in English. One by one students shared their summarizing sentence for the shorter article, *A Racialized Description of Immigrants from Europe, 1915* stating why and how it was the heart of the essay. A few explanations that stood out were, "(They) prejudge before really knowing if we can live together", "(We need to) work together to change views or nothing changes", and "(We're) never going to advance unless we mix". Then I posed the question: What does it mean to be an American, according to the texts? Before I had even finished stating the question, Isabelle blurted out, "To be white!" I reminded them to take turns, that I would not call on them, they were to speak to each other, and support all responses from the text. Since this method is used in other classes on campus, most of the students knew how to bring up points in the text, support it, and build on what one another had contributed. I remained silent the entire time, which was a challenge! I took notes in the margins of the readings when students spoke and although only 20 minutes remained after I

posed the opening question, it was a very successful seminar. The majority of students participated, they address one another and not me, and opinions were formed from what they had read in the text.

This discussion seemed to focus on the second reading, *The Evolution of Legal Constructions of Race and "Whiteness"*. This article looks at two separate court cases where a Japanese and an Indian immigrant wanted to become American citizens which was reserved for white people. In the first case, the Supreme Court ruled that "white persons included only persons of what is popularly known as the Caucasian race" (Gjerde, p. 299). The second case occurred three months later which threw out the term Caucasian and made "the test of whiteness solely one of common knowledge" (Gjerde, p. 299). A few of the student comments that stood out were: "The court generalized by giving in to common knowledge.", "It's not fair, the law keeps changing to keep people out.", "Have to have white skin to be American, but it's not necessary, just what you believe in inside.", "Because of skin color, it does not show what race you are.", "All in our heads what people think about you and what you think about them.", "It's all in our heads, there is no textbook definition", and "Defining American is not defining race."

Later, an informal discussion erupted while doing a jigsaw reading of a French article on the Race Wars in America concerning the O. J. Simpson trial. In pairs the students each read a section of the article and then translated it for the whole class. About half way through Gabrielle interrupted, "(It) turned into a racial issue when it shouldn't have." Then Stephanie spoke up, "Lawyers knew (they had) a better chance to win if the focus was on race." The students discussed the trial a little and then Nicole brought up two very good points, "He became a representation for his race versus a person" and "the token minority in the classroom becomes a representative for their race too."

Another informal discussion came about while we were reading an article on French student opinions on racism. As I was trying to draw parallels between France and the U. S., I asked the students if their experience is same or different than that of Luc (a white French young man) from the article. Gabrielle was the first to respond with, "An (American) Caucasian would say the same thing and (American) immigrant would say different." Claire agreed with Luc that the people who are racist are a minority, "In our area (Washington), but not in other parts of the country." Anne-Renée points out that, "It's easy for us to say, we don't see it as much because we've been taught to be equal ... My grandpa is the most racist person I know. You see it more in older people than younger up here." Then Claude said, "There's not a lot one can do to regulate people's attitude, for example the laws like the Town Meeting on I-200. People who are discriminative and racist will find a way to do it. Our generation's eyes aren't as shut as others." I did not have the opportunity to point out any other common themes between America and France because the students really took off on how people view racism versus actions and how generations are different in thinking. The mention of I-200 brought up questions by other student who had not been following the political scene. I allowed the students to educate one another on Initiative 200. I mentioned that affirmative action tries to give equal opportunity to those who are disadvantaged since birth, were in poverty, who had the worst teachers, programs, etc. Then Anne-Renée mentioned, "Each school district gets funded with taxes from their cities or region, so if a school district has mostly a lower income base, their schools automatically get less money that other districts." I pointed out that this was a form of institutionalized racism.

For the second formal seminar, the students were given two articles on Asian Americans to read and mark. A third article about Japanese immigrants and racial discrimination was read aloud in class before the seminar to help give a little more background information. The reading

aloud took longer than I anticipated, about 30 minutes. Having only 20 minutes remaining, I verified that the students had marked their readings and then I posed the opening question for the first article *The Asiatic Exclusion League Argues that Asians Cannot Be Assimilated, 1911*: What is the root of the fear expressed by the author? The students found several reasons for the author's fear. First, he is scared that the white race will lose supremacy. Second, American society will become contaminated. Third, he fears another civil war and what happened with the African American slaves. And fourth, fear of the unknown. He doesn't want anything to be different. This fear turns into discrimination and racism. The students prompted me to ask question number two after about 7-10 minutes of discussion: Does the second reading, *Fu Chi Hao, Chinese American, Reprimands Americans for Anti-Chinese Attitudes and Law, 1907* suggest that the fear is well founded or not? "Not at all" was the first response, "It gives the view of how open the Chinese are and he stuck it out even though was told he was not wanted." Other responses were, "His fears could be founded because what Americans are doing to the Chinese and Japanese may induce a revolt.", "It doesn't prove his point, it shows that the Chinese should fear the Americans.", "Scares author of China and America being equal.", and "(It's) paranoia because (people) don't understand others." There were a few silences during this discussion, which is okay during a seminar. Given more time, I'm not sure where this seminar would have gone. From a methods standpoint the seminar went well, but I'm not sure that my opening questions would have sustained the discussion much longer. Looking back, I also realize that the third article may not have been necessary, especially taking the time to read it aloud in class. It gave the students a little more information about discrimination against Asian Americans, but it did not play a vital role in the seminar.

The last informal discussion occurred while we were finishing a reading from the

textbook on the North African influence in France and the anti-racism organization, SOS Racisme. A student mentioned that it "seems weird to lump everyone together, for example, European." Claude brought up his opinion that, "Attaching labels is an immediate reason for discrimination. The idea of race was not developed in lieu of not naming continents." From this point forward, the students were completely engrossed in their discussion. Nicole brought up the point that, "Christopher Columbus didn't know this was not India and he classified anyway. Fear of differences wouldn't have defined race, but differences would still make people classify." Belle emphasized, "One learns about races differently as children, so children are less likely to be racist until learned behavior." Jean-Claude countered that, "It takes some other form even without a name stressing the difference is where the problem lies. Going back to the labeling, Anne-Renée said, "It is human tendency to label.", a point that Guy disagreed with. Nicole clarifies by stating, "Labels are to distinguish, not separate. We need to go back to we are all human." To illustrate this point, she used an example of a triangle with human being at the tip and all the different labels below, so no matter what people are, they all lead back to being human.

The discussion turned back to Belle's comment on children when she mentioned that, "Racism starts at a young age. They are taught ... parents are a big influence. One should teach good things, don't avoid and be more proud." Guy felt that, "It takes away their innocence if you teach them about it." After this there were many comments about children and learning racism. For example students mentioned: it's not a big deal to them, little kids don't notice anything, children repeat what they hear at the dinner table, and experiences with people are better than being taught about people, they need to have experiences and encounters. Claire wrapped it up with a personal comment, "I changed my own mind even though my mom and grandparents are

racist." This was a very fruitful discussion, although it was unplanned and not being seated in a circle made eye contact difficult, the students did not look at me for approval, but instead looked to one another and responded to one another. They believed that I wanted them to have a discussion, not perform for me and they also believed that I did not have the right answer for them.

Student Work

Journal Responses. Over the eight week project, I had students write eight journals responses. After four entries, the students graded themselves according to the rubric I gave them (see Appendix J). At first I thought this may be a bit of a challenge for the students since this would be the first time they had to grade themselves, but what proved to be more of a problem was when I allowed them to write a journal in English, which was written better than the ones in French. After the first grading, I did not allow any more English journals to make their grading more equal. At the end of both units, I asked students to write a reflection in their journals focusing on what they now know about the concept that they did not know before and has this new information affected their thinking about the concept, why or why not. I chose to evaluate these two entries and the one following our guest speaker.

When the students reflected on the concept of racism, only one student of the seventeen said that she really hasn't learned much more whereas two-thirds of the students commented on how they had never thought of racism existing beyond the United States. Guy wrote, "I can't picture France as a racist country, but then again I don't think the world can understand why the U.S. struggles with it so much." Four students had not realized the differences between racism, prejudice and discrimination and as Isabelle wrote that she learned, "... (how) racism, prejudice, and discrimination are related and not absent in the halls of my sheltered high school." Gabrielle

remarked how she didn't think about racism affecting people of different ethnic backgrounds and also she now realizes that it occurs everywhere "not always in blatant terrorist groups or the KKK, but in everyday actions."

When looking at their responses on how their thinking has changed, only Anne-Renée, the same one who stated that she hadn't learned anything new about racism hasn't "really learned much that's new, most of my knowledge is from other classes." A few students stated that their thinking has not really changed, but they are "recommitted to being aware and sensitive to issues", "still believe it is wrong", or "helped me understand that racism still exists". Aside from Anne-Renée, all students wrote in some form that they are more aware and want to do something to help and/or realize there are things individuals can do to help eliminate it.

After our guest speaker, an immigrant from Vietnam, came to visit, I had students reflect in their journals about what he had talked about. I asked them to write about what moved them and what was important about what he said. Unfortunately, when I looked back over their responses, most students just summarized what the speaker had said without giving any personal opinion or thought about what he said with the exception of a few comments like, "His story was interesting." or "He is courageous." I could tell from their responses that his struggle to escape the communist country and having to leave his family behind left an impact because nearly all the students mentioned something about communism and/or how sad it was for him to leave his family behind. From his talk many students got the message that communism is bad and also the reason many immigrants come to America. Two students said that communism scares them and three students commented on how his talk made them realize how lucky they are to live in America. Although it is difficult to predict what students will remember from a guest speaker presentation, next time I will ask guiding questions for them to use in their journal responses to

try and pull out some of the themes we had been discussing in class.

For their last journal entry, the students reflected on what they now know about immigration. Half of them wrote that they have learned that immigration is a much bigger social problem in France as well as in the U. S. than they ever realized. Five students commented that they did not know immigrants had so many problems and were discriminated against. Out of 17 students, only two said they are "more compassionate of immigrants" and "more serious about it ... and nice towards immigrants" after learning more about it in my class. On the other hand, six students mentioned how sad it is that the French and us (Americans) don't accept immigrants, but did not write anything about how they could change this attitude. When asked how their thinking has changed since learning this new information, only seven students answered the question. This was very frustrating for me especially since there was no way for me to verify during the writing that the students were answering the questions. I did not want to do a worksheet because I felt that a journal response would elicit more personal and honest feedback. In the future, I think a modified worksheet with the questions clearly stated might help the students stay focused and aid them in answering the question instead of skipping around it. Here is some of the more enlightening feedback I received. Two students said they would not want to be an immigrant after hearing our guest speaker and studying this concept and they now have more respect for immigrants and their struggle. Stating how her beliefs have changed, Émilie wrote, "The information has changed the way I think about the acceptance of immigrants. ... I think everyone should be accepted in each country because everyone is human and should be equal in society." Nicole noted her change as well, "I know the racism that immigrants see in their new country. I know that they are very strong to be immigrants and I have more respect."

Student Projects. I had the students complete three projects during the course of the two

units. The first project was to visually interpret one of three poems we read in class. After going over clarifying questions, I had the students to tell me which one they liked and why. Most of the students chose *Cher Frère Blanc* [Dear White Brother]. It happened to be the simplest and the first one in the packet too. Two chose *L'Homme Qui Te Ressemble* [The Man Who Resembles You]. At this point I realized that the third poem, *Un Jour Tu Apprendras* [One Day You Will Learn] was too advanced for their vocabulary level and will not use it in the future. Students comments on the poems ranged from it's interesting, simple to understand to it has a deep message and is thought provoking. I brought up the fact that in the second poem one could take out the word color/race out and replace it with cities or economic status, etc. since this poem lends itself to encompass all discriminations. Their homework was to visually interpret their favorite poem. After class, Anne-Renée asked me how does visually interpreting a poem use French? She made a good point and so, I added a component to the assignment. The students would orally explain their artwork in French to the class. Explanations for *Cher Frère Blanc* focused on how white people have more colors than black people, but black people are referred to as people of color. Émilie posed the question to the class, "Who is really the man of color"? And for *L'Homme Qui Te Ressemble*, students focused on closed versus open doors or hearts. The artwork varied from colorful butterflies and faces to human bodies with different colors (see Appendix K).

For the next project, students made posters in French relaying their personal message on combating racism. The messages varied from simple to complex. Two of the more simple messages were repeated twice: Stop the hate and Be colorblind. Other simple messages were, Racism: It's nonsense and Don't talk racist. Some of the more complex messages were: If you are hateful of your enemies, you will become an enemy, Resist racism, racism equals ignorance,

and people are like flowers; all flowers are beautiful and all are different. A varied bouquet is the most beautiful! These last two posters were decorated with cut out pictures of people from all backgrounds and colors. Having pictures of real people made them come alive. The posters were displayed on a bulletin board outside the library (see Appendix K).

For the last project, students were to create a fictional skit putting themselves in the place of a 17-18 year old who immigrated to France or whose parents immigrated to France. They were to demonstrate that they understood the issues an immigrant would face. Before beginning this project, I took the students to the computer lab to research racism and immigration on the Internet. I gave them a worksheet (see Appendix G) to help them get started on the search. They were to use the information gathered off the computer and any other information given to them during the last eight weeks to create their skit. I collected the Internet information for future use, but it also helped me see who used their information in their skits and who just collected interesting information, but did not apply it. I also found that I had a few students who shared Internet information instead of doing their own search. The skits turned out to be phenomenal. The only problem I ran into was when groups did not ask me to proof read their script before hand. There were only two groups who did not take advantage of this and due to lexical mistakes, I had a hard time understanding exactly what one group's skit was about. The other group procrastinated too long on the creation of the skit and did a more improvisational skit which although the message was clear enough, the lack of planning made it very unprofessional and sloppy. Normally I do not proofread or correct students scripts, but this time after the presentations, I asked the students to hand in their scripts so I could verify their topics and in one case, what they were saying! Overall I was very impressed with the ability of my students' understanding and ability to relay the message of the different forms of discrimination an

immigrant may face when coming to another country. The topics included: two immigrant friends who had university interviews, two immigrant girls upset about people making fun of them who decide to go to a rally put on by MRAP [French anti-racism group], two girlfriends, one of Algerian heritage who is still discriminated against even though both she and her parents were born in France and her parents don't like her dating non-Algerian boys, and two people on a flight to France one who is Algerian visiting his parents in Paris who discuss current racial tensions in France.

Two groups decided to have an antagonist. In the first group, Nicole played an anti-Semitic school counselor and Anne-Renée played a Jewish high school student coming in to complain about treatment she has received. When Anne-Renée complains about a teacher who said her people are the cause of the Holocaust, Nicole agrees with the teacher and then Anne-Renée complains about members of the Front National putting signs in her yard, Nicole calmly tells her that they have the right to do that. Then they get into an argument about whether Anne-Renée is French or not and she storms out. Then Nicole gets a phone call from Jean-Marie Le Pen, the president of the Front National. The other skit that was antagonistic involved two new students at school, Monique and Hélène. Monique's parents moved to France from Algeria and Hélène comments that she speaks French well for a foreigner. Monique retorts that she is French, but Hélène insists she is a Beurette [a child of Algerian immigrants] and her people don't want to assimilate. Monique, quite upset, says she is French just like Hélène, but that angers Hélène who says, "You are not like me, you don't respect the French culture." "Of course I respect it, it's my country." says Monique. Hélène tells her that her country is Algeria, she doesn't belong her, and to go back to Algeria. During both of these skits, the reality and

harshness prompted a lot of verbal audience response such as "Oh" and sometimes a little laughter in disbelief.

Teacher Feedback

During the course of my project, I invited two teachers and one administrator to observe my classroom. The German teacher observed on the day we read about the immigration problem in France, the same lesson that did not go well and I repeated it the following day. She only had one comment on the project for me after her visit and that was that she liked the way I was introducing the concept of racism through immigration and Algeria.

The other teacher I invited, observed on the same day as the last informal class discussion. Although she did not give me much feedback on what I was teaching, as a teacher who regularly uses the Socratic seminar method, she was very impressed with students' ability to sustain the discussion for the entire period and that they never veered off to unrelated topics. She commented that it was good that I contributed but kept it to a minimum as a participant. She would have liked it if we had put our desks in a circle and the students had called on one another in order to shush the outbursts. During the discussion, I did consider how much better it would be if we were seated in a circle, but the students started the discussion in rows and I did not want the discussion to lose momentum while we rearranged ourselves. One interesting point that stuck out in her mind was the environmental shaping the students were doing. She rephrased the students' point, "Culture is based on physical environment and when two (environments) meet, there will be clashes due to differences." and "Experiences are different, therefore recognize differences. All experiences are human."

I invited the principal in to observe me as well. This was the first time he has been in my classroom. He came in on the last day when we were looking at the song *Aïcha*. Unfortunately,

the only feedback he gave me was: what a pleasure it was to be in my class, the students seem to be enjoying themselves, and he thanked me for inviting him. Receiving feedback is only one of the many challenges of working in a school where there is no one else teaching the same subject area. The next time I ask someone to come and observe me, I will have specific areas outlined for them to observe. Hopefully this will insure more useful feedback.

Final Survey

The final survey I handed out in week eight was the same survey as the first one with the exception of the last question where I asked the students to explain how their views concerning racism and immigration have changed over the past eight weeks. I was very surprised at the results of the survey. After having taught two concepts through multiple perspectives, the students still had many different answers explaining what is multicultural education, what is the reason for it and defining racism. When I asked the students to define multicultural education again, I wanted to see if their knowledge base had changed from experiencing this type of teaching and learning. Only 41% of the students said multicultural education is education from other view points, cultural perspectives, or multiple backgrounds. Fifty-three percent still said that multicultural education is education about different cultures, races, viewpoints, etc. When asked what is the purpose of multicultural education, 53% said to cut down on racism, biases, stereotypes, and/or discrimination. Two students said to appreciate different cultures and still three students said to learn about others. Two students had quite a bit of insight on their reasoning; Jean-Claude wrote, "To gain a broader view of the world, to eliminate ethnocentricity, and to expand your horizons." and Nicole wrote, "To open students' minds and see the similarities and differences of other cultures and overcome/prevent prejudices from developing through knowledge." Although I did not receive the response I had anticipated, I also did not

give the students a definition to memorize. I was hopeful that through the process of teaching racism and immigration using multiple perspectives, students would also understand that multicultural education is not learning about other cultures, but more about understanding and appreciating cultural diversity. Upon some reflection I think it would have been better to ask the students questions about how their learning experiences have been different over the course of the project and why or why not they think it was beneficial as compared to their other classes instead of asking for a definition and reason for multicultural education.

When asked to define racism, I received several definitions. I categorized them on whether or not students mentioned race, skin color or ethnic group. Sixty-one percent said racism was discrimination, poor treatment, degrading views or inferiority/superiority due to race. Only one person said racism is knowingly discriminating against an ethnic group and the remainder of the class (31%) defined racism as violence, basing opinion, and the power to oppress based on skin color. When asked to define immigration, 88% of the students said it was moving to a new country and two students (12%) said it was moving to a new culture. When asked how has their viewpoint changed concerning racism and immigration, 17% said it had not really changed. Anne-Renée and Gabrielle explained that their reasons were because they have learned a lot of this in other classes and Hélène explained that "talking about these issues merely strengthened them." The rest of the class (83%) said they learned something new that changed their viewpoint. Georgette and Belle said they are now more accepting of other cultures and immigrants and Claude said he has come to realize that even he is "racist is some ways." Three students stated that they are more aware now of racism outside the U. S., and that they had not realized how far spread it is. Stephanie mentioned that she is much more conscious of her comments now because she doesn't "want to be racist." And Jean-Claude said, "My biggest

realization is the link between the two terms: racism and immigration. I know a lot about racism, but never stopped to think about immigration as a major cause for racism." When asking for definitions in this part of the survey, I was anticipating new definitions, but not in so many different forms. Next time, I will have them define it immediately following the unit instead of four weeks later. I would also return their first definition to them so they can see what was their first thought on the concept and hopefully this would lead to more reflection on whether their thinking has changed or not.

Section 6: Interpreting the Data

During this project, I invited students to reconsider ideas and reflect on new points of view. I attempted to push them over the fine line between comfort and tension in order to help move them to the next level of thinking and knowing. I have reformed my curriculum in order to make multicultural education an on-going process in my classroom and taught multicultural concepts according to Banks' (1993, 1997) transformational framework. During my data analysis, I identified two themes that were present throughout the project: transformation and resistance. For the purposes of this project, transformation is defined as when students showed signs of understanding and appreciation of ethnic diversity through recognition of different perspectives and increased cultural awareness. Resistance is defined in this project as when students resisted moving to the next level of thinking when they showed signs of denial, misunderstanding, naiveté, and attempted to be colorblind. In this section, I show how and when students' attitudes and perceptions changed or did not change during the eight weeks of this project.

The first occurrence of resistance was when Hélène had trouble filling out the judgment picture worksheet (see Appendix B). Her comment, "All I see is people." is an attempt to be a

colorblind and denial of differences. No matter how bad the students want a colorblind society; the fact is our society is not. They must name racism and then learn to deal with it. While defining discrimination and struggling with finding a concrete example students became frustrated with examining this concept because it showed how far they have to go to overcome discrimination and how prevalent it is in their lives. When a student said, "We will never get away from it then.", he gave into frustration instead of finding ways to overcome the obstacle. He wanted the answer to be simple and easy, but the realization that it is not was evident. When the students were trying to find incidences of racism, discrimination, and prejudice on campus, I noted earlier that there were very few cases of racism. At first I dismissed this because the class was 88% European American. But the more I reflected, I realized they showed egocentric tendencies by focusing on themselves and how they are discriminated against and not looking beyond to what other students may be experiencing at school.

When I encountered lack of understanding or naiveté from a student, I also classified it as resistance. When the students first learned about the Front National, they assumed that there was no comparable political party in the U. S. They made references to the KKK and skinheads as the closest groups, but not having political power. In their realm of experience, this may be true, but it is a general and naive statement concerning these groups who do indeed have power in certain parts of the country. The first episode of lack of knowledge was when Jean-Claude made the comment about thinking it is peculiar that there would be racism in France since French is spoken in so many places. I do think some transformation occurred later after I helped the students realize why so many other places speak French. A teacher always waits for the day when she sees students nodding and hears them say, "Oh" or "Ah ha" which is what I encountered that day.

Another incident that showed resistance by the students was when they filled out their racism surveys. There were two surveys, one for people of color and one for white people. The students wanted to know why there couldn't be one form for everyone, and wasn't it discriminating to have them fill out separate sheets? This premise of 'Why can't we all get along' or 'We are all the same' is at the heart of denying one's differences. It goes back to wanting to be a colorblind society and ignoring the fact that we are indeed different. An example of ethnocentrism surfaced when students made the comment, "I hate it" when referring to a group of people standing around talking in another language. I did not delve deeper into this comment because immediately another student mentioned how she was like that group of people while traveling in France. She was the one standing around talking another language, as well as the rest of the students in the class who were on the same trip. The other trip students agreed with her and I saw this as a breakthrough for those students who had actually traveled abroad and had been in this similar position. It only took one student to speak up and remind them that they are not any different, but for the others in the class, I don't believe their attitude will change unless they are forced to be in that situation.

During the informal discussion on the Race Wars in America, Nicole brought up the point about labeling in that token minorities in the classroom become representatives for their race which strips their self identity. In a school that is 82% white, I found this to be insightful and definitely a move toward the next level by looking at the situation from someone else's point of view. But then in a later discussion when she uses her triangle theory to illustrate her point that labels are to distinguish, not separate, she attempts to make everyone equal by saying, "We are all human" no matter what labels are attached. This assumption that we are all equal denies individuality and that people are different and differences need to be recognized. The

generational thinking that occurred later in another informal discussion although very optimistic, is still resistant to reality. The students believe that their generation is less racist than that of their parents and grandparents. "Our generation's eyes aren't shut as others." Claude said. It is true that they are more educated on racism, and most likely taught from a younger age to be more tolerant and accepting, but when they refuse to name racism in their school and in their lives, it is clearly an attempt to bury one's head in the sand and hope it goes away. Émilie wrote in her journal, "Hopefully, by the time I have grandchildren, racism in America and everywhere else will be non-existent." This is a nice thought, but just being optimistic does not show willingness to change and move to the next level of thinking. During their debate on whether or not children should be taught about racism, Guy expressed his opinion that, "it will take away their innocence", but I see this as a form of denial that children will not be influenced by what goes on around them in their world, whether it be at the park, daycare, school, on television, or what they hear at the dinner table.

When the students visually interpreted their poems, I saw some areas of understanding. The instance that stands out most is when Émilie and Isabelle stood in front of the class and asked, "Who is really the man (person) of color"? I thought this showed growth in her ability to understand how cultural assumptions influence knowledge. On the other hand, there was some resistance raised with the students' posters on combating racism. Two students had the same message of "Be Colorblind" and two other students wrote, "Stop the Hate". I know they have seen these messages elsewhere, and it showed me that they had not really thought about appreciating ethnicity or broadening their understanding of racism. I think the most powerful transformation came during the student skits on immigration. For the most part, the students realistically portrayed situations that young immigrants face. The two antagonistic skits were

bold and showed the harsh reality of racism. The audience reaction of "Oh" and little bit of laughter were attempts to cover up the discomfort they felt when faced with such realism.

Looking at their journal responses for transformation or resistance, I believe students did broaden their understanding and appreciation of ethnicity, but how much they are willing to examine and change their behavior was not quite as clear. Two-thirds of the class stated that they had never thought of racism existing beyond the United States. At first I saw this as transformation, but after some reflection, I realized that, yes, they did learn something new, but why had they never thought about it before? Of course racism exists beyond their experiences, but this showed me that they had never been expected to think about it. Anne-Renée was the only student who showed blatant resistance to learning anything new; her only explanation being that she had already learned about racism in other classes. She did express frustration to me that this was French class and she did not feel like she was learning any French during these units. I tried to explain to her that learning French is more than just learning language, but she continued to resist throughout the project. Although students wrote that they are more aware or recommitted to being sensitive to racism, and there are things they can do to help, not one student wrote down what they personally can do to change. I know I did not specifically ask them what can they do to change, but on the other hand just saying that one is now more aware is not enough to understand and make a transformation in thinking.

After hearing our guest speaker, three students said they realize how lucky they are to live in America. Transformation? No, but definitely an understanding and appreciation of the struggles of what people have to go through to get where they already are. When reflecting on the concept of immigration, many students expressed sympathy and respect for what immigrants must to go through, the discrimination they face, and now they are going to be more tolerant of

immigrants. It sounds good, but in reality how often do these students interact with immigrants? The limited experiences of these students impedes them from being able to follow through on their good intentions to become more tolerant. Most of them focused on what facts they had learned, and never went beyond to show that they broadened their understanding of the concept. Another factor involved is the limited French language ability of the students. It is much easier to recall and list facts than to reflect and analyze a concept. Six students mentioned it is sad that the French and Americans do not accept (in a non-legal sense) immigrants, which to me said, not being accepted is a fact of life, so deal with it. Émilie attempts to show understanding when she wrote, "I think everyone should be accepted in each country because everyone is human and should be equal in society." This is the same comment Nicole made in an earlier discussion, which is a fair attempt, but loses sight of appreciating ethnic diversity by wanting a colorblind society.

When analyzing their surveys, I believe the students came into the first unit having an idea in their mind about multicultural education which impeded them from opening themselves up to seeing that it is more than learning about others. I transformed my curriculum to enable them to view the concepts of racism and immigration from the perspectives of diverse ethnic groups, but many of them resisted my attempt to push them to the next level of thinking and understanding. Even though 41% came close in their definition of multicultural education, the phrase "viewing concepts through multiple perspectives" was in the title paragraph so it is hard to say whether they really realized what multicultural education is about. Jean-Claude and Nicole had the best reasons for multicultural education. Jean-Claude wrote, "To gain a broader view of the world, to eliminate ethnocentricity, and to expand your horizons." and Nicole wrote, "To open students' minds, see the similarities and differences of other cultures and

overcome/prevent prejudices from developing through knowledge." Out of 17 students, only one came forward to admit that he too, is "racist in some ways". These students showed signs of resistance during the project, but their growth and end knowledge surpassed that of the other students. While most of the students grasped the concept of immigration which is a fairly simple concept, many still had a hard time defining racism. Although their definitions did not have to match mine exactly, I assumed through our study that they would have a better grasp of the concept showing a more significant change in their thinking and understanding.

Section 7: Conclusions

When I set out implement this project, I thought I would come across more transformation than resistance. But when I looked back over my findings, I found the opposite to be true. One of the challenges of implementing this kind of project in a 82% white middle class private high school, is not having an ethnically diverse classroom and the reality of the students' limited experiences. I believe the students recognize the importance of different perspectives and have increased cultural awareness and the transformation that did occur was meaningful for the students. This being their first experience with multicultural education, I feel that their thinking has been affected by the new information, I do not think however that they successfully moved to the next level of thinking and understanding. When I asked for feedback in their journals and in the final survey, I think they believed that I know or have seen what they know since I've been with them throughout the entire process. I was not enlightened with much feedback about their growth in understanding from their responses which was very frustrating. Using the same survey has reliability problems and I believe it did not push them to really examine what they had learned. Next time, I will use a different format for evaluation at the end of each unit including more specific journal questions.

Although I am an experienced teacher and have a solid knowledge base in French, I am inexperienced in transformative teaching to the degree it takes to push students to the next level of understanding. This being my first experience teaching multicultural education I believe has had implications in their learning. I had high expectations that most of the students would transform their thinking through this new process. I do not believe my expectations were too high, but maybe prematurely high for the first time implementing these units. I was learning along with the students as we moved through the process, and the more I practice, iron out the kinks, gather new materials and knowledge the better I will be able to help my students understand and appreciate cultural diversity and the multicultural education process.

I will continue to be a change agent at my school by using the transformational approach and teaching through multiple perspectives. The implementation of these two units has provided a starting point for me to look at my curriculum and exploring where to go. I have begun to take small steps working towards change systematically. I will add new concepts each year as well as add this approach to the other levels of French. It takes time, but with this population a slower transition is probably more effective in the long run. Implementing transformative curricula has been a challenge especially in a subject area that does not lend itself as readily as another might. I've learned not to rush the transformation. The implementation took longer than I anticipated, but the kind of change I was looking for could not be rushed. Although I found a lot of resistance when analyzing my data, it was not easy to track during the project. Implementing a transformative project has taught me that I need to take a more critical look at what I am doing in the classroom, what the students are actually learning and then monitor and adjust regularly. At a recent open house for incoming eighth graders, during a speech, one of the teachers who observed me spoke about my project and what I have been doing in the classroom. She focused

on my classroom discussions of racism and immigration and the free flow and respectful conversation; recognizing that this conversation goes beyond America and that the issues of racism and immigration are universal. This caveat was meant to help pull students to our school, but it also let the community at large know that someone at Saint High School is using multicultural education.

Now that I have completed this practicum, I plan to make my findings and knowledge public through several avenues. First, I will display my project and findings to fellow students and faculty in the M. Ed. program as a culminating activity at the annual practicum presentation in the spring of 1999. A copy of my project will also be placed in the University of Washington, Bothell Library. Second, I plan to present my project and findings to the faculty and perhaps the Board of Trustees at Saint High School during a scheduled in-service or workshop in 2000. I will also invite faculty members to visit my classroom and observe me teaching one of the concepts. Lastly, after completing the literature review and finding a silence in this area of the world language curriculum, I would like to publish the findings from my project in a professional journal. I am also considering presenting this method of teaching at professional conferences such as Washington Association for Language Teaching and Pacific Northwest Association of Independent Schools.

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Appendix A

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Appendix B

JETANT UN COUP D'OEIL À L'INTÉRIEUR

Comprenant la diversité commence en comprenant comment on se voit, sa place dans le monde - et son propre caractère unique.

Au début, complétez chaque phrase suivante. Puis, comparez vos réponses avec celles de vos camarades. (Il n'y a pas de réponse qui est "meilleure" qu'une autre.) Les différences puissent vous surprendre!

1. Je porte mes cheveux de cette façon parce que …

2. Dans ma famille, on s'attend à ce que les enfants …

3. Souvent, Je me sens mal à l'aise autour des personnes qui sont …

4. Je suis fière d'être …

5. Quand j'entends des personnes parlant une autre langue, je pense qu'elles sont …

6. Si on doit choisir entre le travail et la famille, on devrait …

7. Je me sens vraiment comme un étranger quand …

8. La chose la plus importante dans la vie est …

9. Mon héritage ethnique ou culturel est spécial parce que …

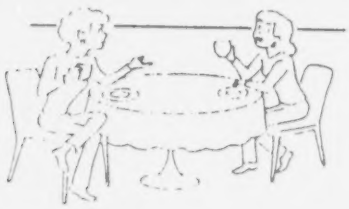
10. Souvent, je suis attiré aux personnes qui …

Adapted from *About Understanding Diversity,* 1992, Channing L. Bete Co., Inc.

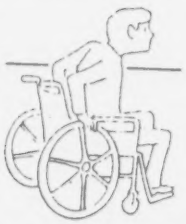
VITE! QU'EST-CE QUE VOUS VOYEZ?

Pour apprendre plus comment vous faites des jugements, d'abord regardez les photos. Puis, choisissez la phrase à côté de laquelle qui égale votre impression la meilleure.

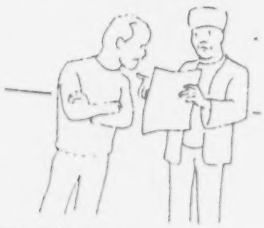
1. De quoi parlent ces dames:



2. Cette personne:

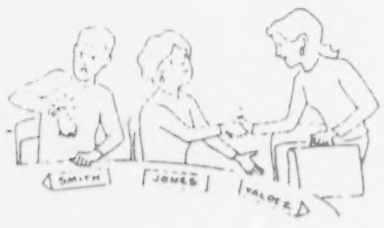


3. Les gens avec des accents étrangers:



4. Ces monsieurs:

5. Cette dame est en retard parce que:



6. Ils doivent être:

7. Cette dame:

8. Des travailleurs âgés:

9. Ces étudiants sont:

10. Les jeunes personnes aujourd'hui:

Adapted from *About Understanding Diversity,* 1992, Channing L. Bete Co., Inc.

Les réponses du "Vite! Qu'est-ce que vous voyez?"

1. leurs maris
   l'économie
   quelque chose en prenant du café ou du thé

2. trouve plus facile d'utiliser des rampes que les escaliers
   est probablement pas très intelligent
   est sans ressource

3. sont bizarres et charmantes
   ne comprennent pas l'anglais
   sont venus probablement des autres pays

4. font un marché des drogues
   sont pauvres et au chômage
   parlent

5. quelque chose la retarder
   elle est parasseuse
   elle était occupée avec un coup de téléphone d'affaires important

6. heureux de se voir
   homosexuels
   italien américain

7. une grosse rustaude
   mange beaucoup d'aliments sans valeur nutritive
   fait les courses

8. une partie grandissante de la main d'oeuvre
   lents et ne peuvent pas apprendre des nouvelles procédures
   attendent avec impatience la retraite

9. sérieux et travailleurs
   des familles avec des racines en Asie
   complétement bouché aux sports

10. sont tous dans la musique rap et des vêtements bizarres
    sont idéalists
    ont besoin d'une bonne éducation pour obtenir de bons boulots

OUTILS POUR LA DIVERSITÉ

Questions pour identifiant et parlant
des différences et devenant des alliés.

PENSEZ D'UNE CULTURE DONT VOUS FAITES PARTIE.

1. Quelle est une chose vous aimez d'être "X" (par exemple: une femme, un homme, un athlète, africain américain, asiatique américain, la classe ouvrière, etc.)?

2. Quelle est une chose vous trouvez difficile d'être "X"?

3. Partagez une fois (passé et/ou récemment) dans lequel vous avez été traité avec condescendance, cliché, minimalisé, ou méprisé parce que vous êtes "X"?

4. Comment est-ce que l'oppression de votre groupe vous a limité?

5. Quelle est une chose que vous n'aimez pas des autres dans votre groupe? Pourquoi pensez-vous qu'ils font la chose que vous n'aimez pas?

6. Partagez une fois auquel vous avez été appris comme une jeune personne de clicher des autres(souvent par des adultes ignorants mais bien intentionnés).

7. Partagez une fois auquel vous avez reconnu et resisté des mal renseignements ou le mal traitement des autres.

8. Qu'est-ce que vous voudriez que autres personnes sachent de votre qroupe?

9. Quelle est une chose que vous ne voulez jamais entendre encore des personnes de votre groupe?

10. Quelle est une chose que je peux faire comme une alliée pour vous et les autres dans votre groupe?

Adapted from *Tools for Diversity*, Portland, OR.

How people can be allies for one another:

- Look at others as individuals versus a part of a group
- Judge only by personality, not looks, etc.
- Don't initially close your mind before getting to know someone over factors they can't control
- Be forgiving. Give one another a chance after first impression
- Don't judge people's actions unless you walked in their shoes
- Take time to understand the motivation behind cultural traditions
- Don't let other people get away with stereotyping others
- Show support through actions
- Focus on positive rather than negative aspects
- Don't let other people influence your opinions and actions

RACISM: A belief that human groups can be validly grouped on the basis of their biological traits and that these identifiable groups inherit certain mental, personality, and cultural characteristics that determine their behavior. It is however not merely a set a beliefs but is practiced when a group has the power to enforce laws, institutions, and norms based on its beliefs that oppress and dehumanize another group.

PREJUDICE: A set of rigid and unfavorable **attitudes** toward a particular group or groups that is formed in disregard of facts.

DISCRIMINATION: Differential **behavior** directed towards a stigmatized group or the differential treatment of individuals considered to belong to particular groups or social categories.

From Teaching Strategies for Ethnic Studies by Banks and Banks (1997).

Appendix C

Vocabulaire – Le Racisme en France

Un étranger/une étrangère –	a foreigner/stranger
La haine –	hate
Un immigré –	an immigrant
Touche Pas A Mon Pote! –	Don't touch my friend!
Maghrébins –	Arabs from North Africa
Se manifester –	to show itself
Des insultes –	insults
Des graffitis –	graffiti
Des meurtres –	murders
Des agressions physiques –	physical attacks
Traiter –	to treat
La xénophobie –	fear or hatred of strangers or foreigners or of anything foreign or strange
Les Beurs –	children of immigrants born in France
La délinquence –	criminality
La criminalité –	crime
Le chômage –	unemployment
Blâmer –	to blame
Une véritable mosaïque –	genuine mosaic
Méfier -	to distrust

Appendix D

What can students personally do to help eliminate racism:

- Educate at an early age and continue about how racism is wrong and treat people equally about what has happened in history (i.e.: Christopher Columbus).
- Not be afraid to stand up for what you believe in, be a role model.
- Take time to think about what you say (comments, jokes) to others.
- Don't settle for segregation by choice, don't assume things will always happen (i.e.: cafeteria seating).
- Make personal promise to self to be individual about your beliefs and live your life that way in order to stop racism. If everyone did this it would filter out.
- Point out the little thins early on so it doesn't grow.
- Awareness in home life - step in when (Dad) says .... So youngsters don't learn it.
- Make a conscious effort when meeting people to not make prejudged impressions based on race before you get to know them.
- Racism isn't just making jokes about race, but other groups too - polish, catholic, etc...
- Demonstrating/voicing an opinion can spread and open up opportunities for others to do the same.
- Be aware from where the racist comments come from (TV, radio, etc...) and realize it's not the attitude to take.
- It's one thing to walk away, but another to let others know it's not OK - make them feel awkward by speaking out.
- Try not to emphasize race, try to be color blind. Race is not a factor, don't worry about it.
- Can't not (ignore) say anything, because people will learn it elsewhere. Educate people about it and love everyone.
- Don't be hypocritical by being colorblind. Still need to recognize heritage, etc..., shouldn't categorize or judge by it.
- People of color need to put discrimination (of the past) behind them and move forward.
- Don't use race as a category when describing people (i.e.: the black girl next to me).

10/28/98 - French IV/V

Appendix E

IMMIGRATION: Settlement of people in a foreign nation.

MIGRATION: Movement of individuals or groups within a nation.

From Teaching Strategies for Ethnic Studies by Banks and Banks (1997).

Appendix F

Guest Speaker: Man Nguyen
Date: Tuesday, November 24, 1998
Period: 6 (1:55 p.m.)

Questions:

1. When did you come to the United States? Why?
2. What languages do you speak?
3. Do you have family in the U. S.?
4. Did you have to separate from your family?
5. Was it difficult to come to America and leave your home?
6. How old were you when you came to America?
7. As an immigrant, do you feel that people have good attitudes towards you?
8. What was life like growing up in Vietnam under French rule? (Was Vietnam a French Colony at the time?)
9. What was your immigration experience like?
10. What were some of the difficulties of immigrating to America?
11. Do you like the U. S. or Vietnam better?
12. How is Vietnam different than the U. S.?
13. How was the Vietnamese culture influenced by the French control and culture?
14. How long have you been in America?
15. How are American teenagers different from Vietnamese teens?
16. Culturally, is French influence noticeable in Vietnam?
17. What was school like in Vietnam?
18. What are the holidays in Vietnam?
19. What was your role in the military?
20. Have you ever been to France?
21. Can you speak French really fast?
22. What was the biggest change culturally you experienced when moving to America?
23. Did you choose to come to America?
24. What aspects of American society do you dislike?
25. Do you go home (Vietnam) often?
26. Do you feel discriminated against at work? Outside of work?
27. Do you miss Vietnam?

Appendix G

Page Internet - le racisme et l'immigration

Naviguons: Students are to use a search engine and get some information on racism and immigration in France. You may wish to search for racism France, immigration France, Beur, Maghrébin, Algeria, nationality France, Front National, Jean-Marie Le Pen, violence France, unemployment France, crime France, and HLM.

Moteur de recherche: _____

Résumé - What I found _____
_____
_____
_____
_____
_____

Adresse URL -Web _____
_____

Activité de divertissement: Use the information from your search (and any or all the information given to you during this unit) and create a 5 minute fictional skit putting yourself in the place of a 17-18 year old from _____ who (or whose parents) has immigrated to France. Demonstrate that you understand the issues immigrants would face.

Comment le faire: Work in pairs to plan Activité de divertissement to present to the class on vendredi, le 11 décembre.

Le temps nécessaire: Spend one day searching and recording your information, another day to review your other information, another day to plan, and a fourth day to present. (The first day will be given to you during class, the rest is done outside of class.)

L'évaluation des élèves: 50 points - outstanding, 35 points - very good, 30 points-good, 25 points-so, so, 20 points-very weak.

Résultats: Give your teacher a print-out of the information you find on the Web. One to two pages is acceptable.

Appendix H

SURVEY: MULTICULTURAL EDUCATION AND CONCEPTS

During this semester, you will be studying French through multicultural education. For the next eight weeks, we will be studying the multicultural concepts of racism and immigration-migration.

1. How would you define "multicultural education"?

2. What do you think is the reasoning behind multicultural education?

3. In your own words, please define

racism:

immigration:

migration:

4. Please give one example for each of the above-defined concepts.

September 28, 1998

Dear French Student:

This questionnaire is asking you for your opinion concerning concepts you will be learning about this fall as part of my graduate project. This information will be kept confidential and will in no way affect your grade in this course. Please be open and honest in your responses.

Merci,

Madame Irish

Appendix I

EVALUATION: MULTICULTURAL EDUCATION AND CONCEPTS

During this semester, you were involved in a multicultural education French IV/V class with Madame Irish. This course consisted of a multicultural curriculum, where the focus was on viewing concepts through multiple perspectives. There is no "right" answer; I appreciate the feedback you give me.

1. How would you define "multicultural education"?

2. What do you think is the reasoning behind multicultural education?

3. In your own words, please define and give an example for each

racism:

immigration:

migration:

4. How has your viewpoint changed concerning the above mentioned concepts from when you filled out this survey eight weeks ago? Include examples of your understanding and explain why you think your viewpoint has changed or why not.

Multicultural Concepts 98

December 7, 1998

Dear French Student:

This questionnaire is asking for your opinion concerning concepts you learned about this fall as a part of my graduate project. This information will be kept confidential and will in no way affect your grade in this course. Please be open and honest in your responses.

Merci,

Madame Irish

Appendix J

JOURNAL

Write an organized essay looking back:

What do you know about _____ that you did not know before we began discussing it?

Has this new information effected your thinking about _____ ? If so, in what way? If not, why do you believe your thinking about _____ has not changed?

JOURNAL WRITING CRITERIA SHEET FOR STUDENT EVALUATION

idea .... all important information is present and accurate and presents what is important

1	2	3	4	5
emerging		developing		strong

voice .... sounds correct for the type of writing, the mood created by the writer/speaker seems right (serious, light, scary, exciting)

1	2	3	4	5
indifferent		sincere		involved

attitude .... made an honest effort, an investment in the writing, caring attitude

1	2	3	4	5
indifferent		sincere		involved

conventions .... one full page, name of assignment and date on top of page, correct verb tenses, 5-6 words per sentence, variety in main verb

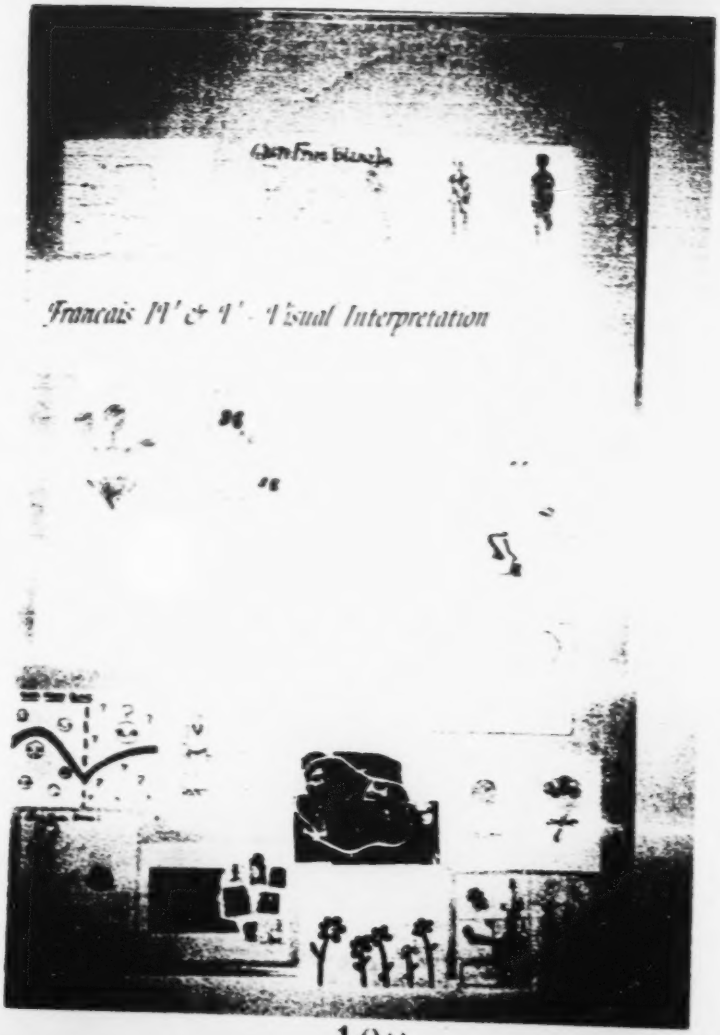
1	2	3	4	5
emerging		developing		strong

GRADE = _____
20

Now explain why you believed you have earned this grade using examples form your writings. Continue on the back if needed.

Appendix K

Examples of Student Work



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